

# The CATHOLIC SCHOOL JOURNAL

APRIL 1931

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Every now and again there comes to us a very cordial expression from someone of our many friends who steps out of himself and is willing to say something kind about our effort. A teaching Brother from an important school in Texas writes as follows:

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# The CATHOLIC SCHOOL JOURNAL

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## The Teacher and Vocations

*Rev. Edward F. Garesché, S.J.*

*Editor's Note.* The greatest inducement to enter the religious life is the example of the religious who has become *Alter Christus*. Nothing is so discouraging to religious vocations and religion generally than religious who do not live up to their "high resolve" and who, in the little things in the classroom, are unedifyingly human. Father Garesché's thoughts will help in understanding and in giving a proper emphasis in instruction and guidance on vocations.

THERE are few subjects concerning which one can talk to religious teachers, which are of more interest or practical importance than that of the development of vocations. This is true from many points of view. The great system of Catholic education in this country is built on the foundation of our religious communities. Parish schools, high schools, academies, and colleges depend for their very existence on the self-sacrifice and lifelong consecration of religious men and women.

We have a vivid recollection of a pleasant afternoon spent with one of the best informed of Catholic educators in this country, who, for 20 years, had been the superintendent of Catholic schools in one of our largest cities. This expert, referring to file after file of his official records, showed clearly that not only were the many Catholic schools of his city no financial burden on the Catholic people, but that the economy of the Catholic schools is so superior to that of the public schools that if, tomorrow, all the Catholic children were turned over to the public schools, the additional expense in taxes to the Catholic people alone in that diocese, would be greater than the entire budget of the Catholic schools at the present time. Hence, these Catholic schools actually save the Catholic people money, according to this expert calculation. They are, it has often been said, endowed, not with money indeed, but with the more precious gift of consecrated lives.

The same may be said of the system of Catholic hos-

pitals, where a multitude of Sisters, whose education is continually increasing in excellence, discharge almost every expert function which the complicated service of hospitals requires. The 100,000 teaching Sisters in the United States, with the 20,000 or more of hospital Sisters, form the corner stone, or rather the foundation, of these great activities.

Now, the Sister in the classroom has before her the boys and girls whom God has chosen to be the religious of the next generation. The teacher may not anticipate nor force the providence of God, Who alone gives the precious gifts of vocation; but she can and should help the children to follow God's holy call, and this she can do very effectively, as we hope to show. God never forces the human will. When He chooses anyone to be a religious, He gives the fitness, the opportunity, and the interior grace which gently invites the soul to leave all and follow Him; but He leaves it to the free will of the individual to accept or refuse His invitation.

### The Need of Vocations

One need not hesitate to say that among the pupils in our many Catholic schools there are far more who have vocations than ever follow them. For every boy or girl who goes to a novitiate there may be four or five companions in the school who have everything required for a religious vocation except, perhaps, the good will, the faith, and self-sacrifice needed to follow God's holy call. It is by instructing the children sensibly, directing them adequately concerning the nature and preciousness of a vocation, and by strengthening their faith, fortifying their will, and increasing their spirit of supernatural self-sacrifice, that the teacher can cooperate with Divine Providence and can help her pupils to recognize and follow the Divine call.

Hardly a community exists which is doing active work for the Church which is not hard pressed for more recruits, even to meet the enterprises it has already undertaken. The Sisters in our schools and hospitals are overburdened. If, tomorrow, twice as many vocations were available, they could at once be utilized to develop existing activities. Our Sisters are taking care of some 2,000,000 Catholic children in their schools, while in Catholic hospitals it is estimated that 5,000,000 patients pass each year under the care of the Sisters. But almost every community, whether of teaching or hospital Sisters, is being besieged with requests to open more and yet more institutions.

The total number of Catholic children in the United States of school age approaches 4,000,000. We therefore need twice as much school accommodation as we have at present to take care of all our own, and twice as many Sisters. Sisters are being called for to open new hospitals, and existing hospitals are growing so fast that the strength of the Sisters is taxed beyond reason to keep up the institutions. The thousands of thousands of other workers in our Catholic hospitals must be supplemented with still more hospital Sisters, if the work is to go on.

Add to this the constantly increasing demands for more study and better education which are taking our Sisters out of the classroom so that they may prepare themselves more adequately or secure the degrees which are demanded. The same condition now holds in the hospitals, which are also educational institutions nowadays. Our hospital Sisters in the United States alone conduct some 425 schools of nursing, and the teachers in these schools may soon be required to have degrees in order that their diplomas may be recognized by the state.

For all these reasons, every single vocation which God gives is precious to the Church as well as to the individual, and it is a public calamity as well as a private misfortune for any child, whom God has called, to fail to understand the call for lack of instruction, or to refuse to hear it for lack of the proper religious and moral training.

But how is a teaching Sister to proceed practically in regard to this very important and delicate question of vocation? It is a delicate question, because while on the one hand we must give the children every encouragement to follow the call of God, on the other, we must avoid everything which may seem to be an excessive reference to, or undue urging toward the religious life. It is no less important to see to it that none enter religion who are not fit for such a life than it is to encourage everyone who has a vocation to follow it. Thus, tact and prudence are required in dealing practically with this important topic.

The first step toward solving this important problem is that our teaching Sisters themselves should have a clear, practical, and adequate idea about the nature and essentials of a religious vocation, for without these they cannot communicate the right information to their

pupils. It is to be feared that even some religious do not quite clearly and correctly understand just what a vocation is. Certain it is that children have often very mistaken ideas about the religious vocation and they may sometimes get these ideas from their teachers, or at least retain them because they are not properly taught otherwise.

### What is a Vocation

We all know that the religious life is based on certain pieces of advice given by Our Lord to His followers, and which are called "Counsels of Perfection." Our Lord advised all who wish to be perfect, and to follow Him closely, to practice voluntary poverty, chastity, and obedience. We all know what is the essence of the three virtues of religion, but we should prepare ourselves to explain these definitely and clearly to children, and to impress on them the fact that these three pieces of advice were given by Christ to all His followers who are able and who wish to imitate Him very closely in His perfect life.

This advice of Christ, to follow Him intimately in poverty, chastity, and obedience, was given quite generally to all His followers, with the understanding, of course, that those who are able and willing to do so shall take His advice, but that those who, for some reason or other are not suited to such a life, shall not embrace it.

A helpful comparison in this regard is the action of the government during war time, in calling for recruits for the army. The government issues a general invitation to all the men of military age to enlist, setting forth certain qualifications which are required for military service. This invitation is absolutely general, and every young man to whose notice it is brought may consider that he is invited to join the army. In a similar way Christ issues a general invitation to all His followers to imitate Him closely in poverty, chastity, and obedience. But only those applicants who are found entirely fit for military service are actually accepted. So, too, only those who are suited to the religious life are accepted as members of religious communities.

When God singles out any individual for a religious vocation, He indicates His will in two ways. First of all, He gives every requisite for the religious life — the necessary talent, virtue, good health, and training. He also places that individual in contact with the religious life and gives him or her the opportunity of entering a religious community. We can sum all this up by saying God gives the individual He has chosen the complete *fitness* for a religious life.

The second action of God consists in the giving of the grace of vocation. When God wishes to invite anyone to the religious life, He gives that person graces which enlighten the mind to see how beautiful and excellent is the religious life, and moves the will to desire to embrace and follow it, for the love of God. If the will responds to this grace, the child desires, from super-



natural motives, to enter and persevere in the religious life. Such a one has both the fitness and the willingness to enter religion, and this with acceptance by a community, make up what we call a religious vocation. It remains for the young man or young woman to choose the community which he or she wishes to enter. Next comes the application for admission, and the reception by the superior. Then follows the faithful perseverance in the religious life, which is made possible by the graces and help given by God. These three elements, the fitness for the religious life, the willingness to embrace it, and faithful perseverance in the life of the Counsels of Perfection until death, make up all that is essential to the following out of the religious vocation.

Catholic young people, and even Catholic teachers, seem at times to think that a religious vocation requires some particular and mystical call or experience. They almost expect a voice from heaven to declare that this young man or young woman is called to follow Christ in the life of the Counsels of Perfection. In rare instances, of course, such experiences do take place. St. Paul was thrown from his horse on his way to Damascus, and the voice of Christ Himself admonished him to change his ways. Some of the saints have seen visions and heard voices by which they were directed to enter the religious life; but such instances are very uncommon, and, of course, are by no means essential to a true vocation.

Anyone who is suited to the religious life and who enters it from supernatural motives and voluntarily perseveres to the end, has a vocation. To decide, therefore, whether this or that person has a vocation is to decide whether he or she is truly suited to the life and is willing, from supernatural motives, to enter and persevere therein. If any of the elements of fitness are wanting — if the individual is not sufficiently talented or lacks the virtue or capacity to perform the duties of the religious life, then there is no vocation. So, too, if extraordinary circumstances make it one's duty to remain in the world; for example, to take care of a needy parent whom no one else will care for, or to discharge some other solemn obligation, this also is a sign that the individual, at least at that time, has not a vocation to the religious life. God always gives what is necessary to accomplish His holy will. If, then, the individual has not all the requisites for the religious life, this is a sign that God does not desire at that time that he or she should enter it.

#### A Voluntary Offering

So, too, it may happen that an individual has all the other requisites for entering religious life, but does not wish to do so. In such a case either God may not have given the grace of a vocation, or the grace may have been given and rejected. Undoubtedly, too, there are some individuals who might well enter religion and persevere therein, who have no thought at all of becoming a religious; and here, too, there is no vocation.

We shall do well to teach these things clearly to

the children, not only for the sake of those who have vocations, but because all our students ought to have a correct and adequate knowledge of this great moral miracle which we call the religious life. Of all the manifestations of the power of God's grace the religious life is surely one of the most sublime, the most expressive, the most extensive in its force and results, and the most superhuman. The spectacle of thousands and thousands of men and women, weak and selfish in their natures — as all human beings are — who have the moral courage to leave home, friends, and the pleasures of this world, to take up a life of continuous and increasing effort to imitate Christ closely in willing poverty, chastity, and obedience, is such a sublime spectacle that it should be sufficient to convince an impartial observer of the divinity of the Catholic Church.

If the religious life were unknown in the world, and if suddenly great numbers of men and women should resolve to give up all things to follow Christ; should give away all of their possessions; bind themselves by a vow of obedience, and embrace a life of perpetual and voluntary chastity for the love of Christ; the world would be amazed at such a spectacle. It is only because we are accustomed to see Catholic young people quietly leave home and friends, with agonized hearts at the separation, and enter religious communities — not by ones and twos, but by hundreds and thousands — that the significance of this action fails to move us as it should.

Now, the religious teacher knows from experience the heroic and almost incredible achievements which become possible to a human being in the religious life. These things should be explained quietly and objectively to the children so that even though they have not a vocation themselves, they may understand and appreciate the immense power of the grace of God and the glory that He receives from the religious state. In speaking on this subject, however, we should avoid exaggeration or distortion of the exact truth. We ought to explain religious, not as a strange and preternatural race of persons, but as ordinary Catholic men and women who have had the happiness to recognize and follow the call of God, manifested to them by their own fitness and the inward call of grace. We should represent that religious are true volunteers, explaining to the children that there is no obligation to follow the call of religion except in the case where a person is convinced that he could not save his soul in the world. Practically all of those who join the army of Christ in religion do so as volunteers, embracing the life freely, and to secure their salvation more certainly and abundantly, and to imitate Christ more closely for His love.

#### Ordinary Virtues Required

We should also avoid giving the children an exaggerated notion of the qualities required to be a good religious. Some get the idea that to be a Sister one should be angelically good, and talented far beyond the ordinary. This is a notion very complimentary in-

deed to the sisterhoods, but common sense teaches us that it cannot be true. Such extraordinary goodness and talent is rare in human nature. Now, there are more than 100,000 Catholic Sisters in the United States alone, and it is very unlikely that one could find even 100,000 exceptionally gifted characters in our whole population, and still less likely that they would all enter religion. We ought to impress on the children that the great multitude of religious, both men and women, were only ordinary Catholic boys and girls like themselves, but that they have used their talents and

accepted the Divine call to religion so as to consecrate themselves to the sublime service of Christ.

Perhaps one of the most effective means of explaining adequately to the children the nature and excellence of a religious vocation, is to speak of the lives of some of the men and women who have entered religion and followed it faithfully. One of the most interesting and appealing, and also one of the most characteristic examples of this kind that we can find is the career of the Little Flower of Jesus, St. Thérèse of Lisieux.

# The Unit Plan of Teaching

*Sister M. Aquina, O.S.U., M.A.*

IN the article entitled, "The Unit Plan of Teaching," in the January issue of the CATHOLIC SCHOOL JOURNAL, there failed to appear (an error on the part of a typist), reference to previously published materials incorporated in the original manuscript.

This citation explained that the statements on the unitary organization and the subject content were adapted from an article in *The World Book Encyclopedia, XIII* (Guide), pages 8501-8535 "United States History," written by Robert B. Weaver, of the Laboratory Schools, University of Chicago.

The course followed in the Louisville Diocese is an adaptation of the plan as worked out and used in the seventh grade of the Laboratory School, where Mr. Weaver is an instructor in history. At the annual diocesan institute, the teachers of the Louisville diocese were fortunate in securing Mr. Weaver as instructor as well as those members of the supervisory committee who have followed his course which he now gives in the school of education at De Paul University, Chicago.

One of the most interesting Units follows: namely, "The Coming of Big Business to America." In it the "Minimal Essentials," as likewise were those of the Unit "How We Became Americans," together with the references are adapted from Mr. Weaver's work referred to above.

## The Coming of Big Business to America

### Points to be Stressed in the Presentation

Changes had occurred in America before 1860 which had brought about a new situation.

1. Industrial America in 1860 was the result of changes which had occurred in industry, in the homes, in transportation, and in outlook on life.

2. Changes in the character of business and industry followed the Civil War. These were especially notable in the fields of science where whole series of inventions made work a different situation to what it had been in the previous decade. Other significant changes occurred in the character of our population. Much immigrant

labor came in and the city population increased in size. This was the period of great westward migration.

3. With these significant changes came changes, too, in the character of work which men did. Leaders were required and they developed.

4. There are many results to be noted. These occurred in many fields. Most noticeable changes are to be seen in these fields: education, literature, art, and general living conditions.

### A Pretest for the Unit

I. Put a T beside each true statement below.

1. Between 1850 and 1860 the population of the United States increased to a marked degree.
2. Immigration decreased during this period.
3. Cities were developing slowly.
4. Farming in New England declined.
5. Water power was being developed rapidly in New England.
6. Wages were small and factory conditions totally unlike those in America today.
7. There were more cities in the South than in the North.
8. Little manufacturing was carried on in the South.
9. The South exported large quantities of raw products to Europe and other sections of the United States.
10. Frontier conditions existed in the Middle West.
11. Cities in the Middle West were beginning to develop with the building of railroads.
12. The Far West was just beginning to be settled.
13. Few railroads were being built.
14. Commerce between sections of the United States had increased materially.
15. The English were gradually forging ahead of the United States in foreign trade.

II. Complete the blanks in the sentences below.

1. The new \_\_\_\_\_ presses increased the \_\_\_\_\_ with which books and \_\_\_\_\_ might be printed.
2. \_\_\_\_\_ which was used for lamps was made from \_\_\_\_\_ which was found in \_\_\_\_\_.
3. After 1858, people in \_\_\_\_\_ could cable to \_\_\_\_\_.
4. Immigrant labor from \_\_\_\_\_, and \_\_\_\_\_, and \_\_\_\_\_ was employed to build the \_\_\_\_\_.
5. Many people began to \_\_\_\_\_ West and settle on the \_\_\_\_\_ lands of \_\_\_\_\_.

III. Choose the best answer for each of the statements made below.

1. Conditions in the South improved after the Civil War because:

- a) The people missed the Negroes.
  - b) They felt the change in industry which was coming.
  - c) The development of factory manufacturing brought a greater demand for their cotton and encouraged them to work to meet it.
2. Immigration from Europe increased because:
- a) Through the passage of the Homestead Act, Congress gave land to any who claimed it.
  - b) The European countries forced them to leave.
  - c) All Europe was fighting.
3. The population of the cities increased during this period because:
- a) Men tired of being farmers.
  - b) The opening of so many factories made the demand for labor greater in the cities.
  - c) Foreigners came to America.

IV. List three reasons why the Grange developed in the Middle West:

1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_

V. Underscore the word which makes each sentence true:

1. Agriculture in the Northeastern — Southern — Western states declined markedly after 1865.
2. The building of roads — steamships — railroads helped develop the truck-farming industry of the Atlantic Coastal States.
3. With the improvement of farm implements the farming industry in the Mississippi Valley increased — decreased.
4. Irrigation — immigration helped improve farming in the West.
5. The discovery of minerals hindered — checked — increased the development of manufacturing.
6. Increased manufacturing brought a decrease — increase in immigration.
7. As manufacturing increased companies divided — combined.
8. When a number of companies join together in one industry we have a monopoly — monopoly.
9. Larger factories resulted in the employer becoming more — less — well acquainted with his employees.
10. At this period in the development of manufacturing the resources of the United States were used recklessly — wisely — carefully.

VI. List the three chief reasons why labor organizations developed at this period.

1. \_\_\_\_\_ 2. \_\_\_\_\_ 3. \_\_\_\_\_

VII. Fill in the blanks in these sentences with words which make the sentence true.

1. \_\_\_\_\_ was the man who invented the telephone.
2. The \_\_\_\_\_ helped increase the speed with which business correspondence could be carried on.
3. Many \_\_\_\_\_ were made in the \_\_\_\_\_ and these added to the comfort of people who rode on them.
4. \_\_\_\_\_ lamps were not in use before 1859 because \_\_\_\_\_ had not been discovered before that time.
5. \_\_\_\_\_ and \_\_\_\_\_ are the men who found means of making iron into \_\_\_\_\_.
6. During this period \_\_\_\_\_ became more \_\_\_\_\_ and more schools were needed to \_\_\_\_\_ the people.
7. Living conditions in the \_\_\_\_\_ became \_\_\_\_\_ and the health and \_\_\_\_\_ of towns became a serious \_\_\_\_\_.
8. Factories were not well \_\_\_\_\_ and the \_\_\_\_\_ were long and \_\_\_\_\_.
9. Even \_\_\_\_\_ and \_\_\_\_\_ were employed to work as many \_\_\_\_\_ as the men.
10. Many workmen felt that they were not \_\_\_\_\_ just \_\_\_\_\_ and \_\_\_\_\_ for larger wages and \_\_\_\_\_ working hours.

VIII. Match the name in the first column with the sentence which describes the man. Put the number of the sentence beside the man it describes.

1. John D. Rockefeller

2. Andrew Carnegie

3. Samuel Gompers

4. James J. Hill

5. J. Pierpont Morgan

1. The man who led in the development of labor unions.

2. The man who controlled the petroleum industry.

3. A great railroad magnate.

4. Leader in banking business.

5. The wizard of the steel industry.

### Unit Understanding

The change from individual to mass production effected by the Industrial Revolution resulted in similar changes in political, social, and economical life of the world's people.

### Elements of Learning

1. Industrial America before 1860. Industrial America in 1860.

2. Change in character of business and industry. Much immigrant labor came in and city population increased in size.

3. With many significant changes came the change in the character of the work that men did.

4. Leaders in developing American business and industry.

### Minimal Essentials<sup>1</sup>

1. Industrial America in 1860: Natural resources undiscovered; business controlled by individuals and small companies — oil companies of Pennsylvania, mower and reaper companies of New York; ownership of land the chief form of wealth — the Astor family of New York.

2. Change in character of business and industry: Cornelius Vanderbilt and the New York Central Railroad; John D. Rockefeller and the Standard Oil Company; Andrew Carnegie and the development of the steel industry.

3. Leaders in developing American business and industry: Gustavus Swift and the meat-packing industry; Cyrus McCormick and the International Harvester Company; Marshall Field and the department store; J. Pierpont Morgan and the organization of the United States Steel Corporation; Adolph Zukor and the motion-picture industry; Samuel Insull and public utilities; Henry Ford and the automobile; Andrew Mellon and the aluminum business.

4. The results of business and industrial development: Growth of cities; consolidation of fortunes; increase in wealth; improved conditions of life.

### Study Directions

I. 1860 saw the end of an interesting period in American History.

Read these references to find out what were the changes which had come about in the period between 1830 and 1860. Organize these changes under big headings of your own choosing.

<sup>1</sup>Howard C. Hill and Robert B. Weaver, "A Unitary Course In United States History for the Junior High School." *The School Review*, Vol. XXXVII (April, 1929), p. 263.



## References

- Robbins, *School History of the United States*, pp. 284-294.  
 Beard and Bagley, pp. 495-524.  
 Chadsey, Weinberg, and Miller, *America in the Making*, pp. 396-406.  
 Halleck, *History of Our Country*, pp. 348-368.

1. List changes which actually occurred.
2. Situations in each section of the country were different. Compare them and account for these.
3. Make a movie showing conditions in a special section of the country. Plan a talk you will give to make this movie clear to the members of your group. These references should give you further detail. We are giving some references here which do not give pages. Test your skill in using material. Add library references of your own finding.

## References

- Carter, *When Railroads Were New*.  
 Dayton, *When Steamboats Were New*.  
 Van Metre, *Trains, Tracks, and Travel*.  
 Kennedy, *United States*, pp. 400-406.  
 Tryon and Lingley, *The American People and the Nation*, pp. 380-394, 407-420.

- II. Read the following references to get a definite understanding of the second aspect of the unit.

## References

- Robbins, *School History of the United States*, pp. 442-457.  
 Beard and Bagley, *History of the American People*, pp. 535-547.  
 Chadsey, Weinberg, and Miller, *Making of America*, pp. 488-537.  
 Furlong, *America*, pp. 368-388.  
 Kennedy, *United States*.  
 West and West, *Story of Our Country*, pp. 419-435.

1. State what you consider is the second aspect of this unit.
2. Account for five of the changes which occurred.
3. Write a paragraph explaining what you consider three most important changes.

This second aspect covers so much detail that it has been divided so that you may have an opportunity of doing some individual work which you may present to the class later. Choose one of the following topics:

1. Changes in the South.
2. The West and the use made of it by native Americans and immigrants.
3. Actual changes in the special field of agriculture in the United States.
4. Changes in business and industry.
  - a) Use the references listed at the end of this question.
  - b) Try to give your class an understanding of the major points needed to explain your subject and the changes which occurred in this field.
  - c) You will find a number of individuals mentioned. Keep a list of these for use in a later part of this unit.
  - d) If possible, work out some form of construction work which makes your individual project more interesting.
  - e) When you have gathered all your material, outline it and organize it for use in giving your class talk.

## References

- Halleck, *History of Our Country*, pp. 468-481.  
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- Beard, "The Economic Revolution," from *Contemporary American History*, pp. 27-49.  
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 Rugg, *An Introduction to American Civilization*.  
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 Moore, *An Industrial History of the American People*, pp. 421-424, 458-471.  
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III. We must not forget when we are working on these individual pieces of work to consider the more general aspects of the subject. Try testing your understanding of the second aspect of this unit. Give the best answer to each of the following:

1. Farming changes were most apparent in:
  - a) The northeastern states.
  - b) The southern states.
  - c) The western states.
2. Truck farming developed in the southern coastal states because:
  - a) The people did not want to grow cotton.
  - b) Truck farming was easy.
  - c) The development of many cities made the demand for truck products greater.
3. During this same period farming in the Mississippi Valley was increasing at a remarkable rate.
  - a) People were tired of living in the cities of this region.
  - b) New lands were being opened by the government.
  - c) People in New England were leaving their farms.
4. More manufacturing was being done in the northeastern coastal states than in the interior because:
  - a) People in the interior could not manufacture any goods.
  - b) The northeastern states had become better established in this work.
  - c) Wheat was grown in Minnesota.
5. During this period immigration increased greatly because:
  - a) Immigrants had become used to America.
  - b) The development of the factories brought a greater demand for labor.
  - c) Americans liked immigrants.
6. The factory system had not perfected its system as well as it should because:
  - a) The factories were now larger and better equipped than previously.
  - b) The goods produced had improved in quality.
  - c) Women and children were employed at hard work for long hours.
7. The population of cities increased at this time because:
  - a) There was a decided demand for labor in the cities.
  - b) People were tired of farming.
  - c) The United States Government had used up all good farm land.
8. Select from this list those inventions which came within this period in history; underscore them: telephone, printing, reapers, typewriters, paper making, telegraph, sewing machine, beginning of railroad building, electricity.

IV. Those of you who have a special interest in inventions will find an opportunity in this unit to do some outside work. Select some particular invention which



interests you. Search for interesting material and become thoroughly acquainted with this one invention. Make models or drawings of it. Search out details concerning the man who is responsible for the invention. Then, use this as an addition to the class discussion on the subject of inventions. As a guide to help you in this work, consult Marshall's, *The Story of Human Progress*. Pages 248-272 are especially helpful.

V. Such changes as those you have finished studying about required the direction of leaders. Find your own list of individuals, which you were required to make. Decide whether any of these men might really be considered leaders. Now, read for further detail concerning leaders of particular industries. The histories to which you have been referred give outstanding ones.

#### References

- Chadsey, Weinberg, and Miller, *Making of America*, pp. 645-661.  
 Furlong, *America*, pp. 484-495.  
 Halleck, *History of Our Country*, pp. 460-468.  
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 Smith, *The Story of Iron and Steel*, pp. 108-126.  
 Rugg, *The Mechanical Conquest of America*, pp. 218-246.  
 Casson, *The Romance of Steel*.  
 Burton, *The Age of Big Business*, pp. 25-37, 58-85, 149-169, 170-187.  
 Howland, *Theodore Roosevelt and His Times*, pp. 84-110.  
 Moody, *Masters of Capital—Chronicles of America*, Vol. 38, pp. 1-18, 19-34, 109-133, 35-51, 52-59, 70-88, 89-108.  
 Beard, *Contemporary American History*, pp. 220-253.

1. Choose three good examples of leaders in industry.
2. Decide why these men became leaders.
3. Choose certain events in their work which show characteristics of leadership. Find others which show that they were inconsiderate of those under their charge, of the American people in general.
4. Plan with the members of your group a debate which will clarify these points of controversy.
5. Outline the material you have gained from this study in preparation for your organization paper.

VI. One special result of this period of change was the change in the position of the factory worker. This change in his position brought about a number of adjustments as well as difficulties. Read to find out what actually happened.

#### References

- Mace, *School History of the United States*, pp. 439-442.  
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 Halleck, *History of Our Country*, pp. 468-469, 470-477.  
 Rugg, *Problems of American Industry and Business*, pp. 221-248.  
 Rugg, *The Mechanical Conquest of America*, pp. 250-267.  
 Lapp, *The American Citizen*, pp. 169-177.

1. Decide why labor conditions changed.
2. Suggest reasons why the labor group did not succeed sooner in bettering its conditions.
3. Watch the newspapers of today for examples of similar difficulties.
4. Compare the methods of settling labor troubles then and now.
5. Write the local labor federation for information concerning how the union helps protect its members.

6. Discuss the question of labor unions with your father or with some neighbor who belongs to a union. Decide just how far you agree with the labor union; the employer.

7. In a well-organized paper give the employer's and employee's side of some labor problem.

8. Suggest reasons why such groups as clergymen, teachers, and typists do not have unions.

9. Pretend you are a manufacturer. Give reasons why you prefer the "Open Shop" to the "Closed."

VII. Direction VI was really one part of the fourth aspect of the unit. Consider, now, other groups who may have been affected by the change. Investigate these references to note actual results which were felt by the farmer. Then, read to find out how living conditions in general were changed.

1. Be prepared to discuss the ways in which the farmer suffered as the result of the changes in business.

2. Write to your state department of agriculture to find out what work it is doing to help make the farmer more successful and happy. Get similar information from the United States Department of Agriculture at Washington.

3. Consider how the drought problem of the summer of 1930 was one in which careful forethought and government aid might have played an interesting part.

4. Show how people in the city would be benefited by government aid given to farmers.

VIII. Now, list those results of the coming of big business which you feel can be really seen in the United States today. Give an example in each case.

IX. Prepare a true-false test on the aspect, "Results of Big Business." Try to bring out in it the ten most important ideas you have gained from a study of this last aspect.

#### References

- Tryon and Lingley, *The American People and the Nation*, pp. 550-568.  
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 Mace, *School History of the United States*, pp. 442-446.  
 Rugg, *Problems of American Industry and Business*, pp. 220-248.  
 Betts, *The Leaven in a Great City*.  
 Grant, *Fair Play for Workers*.  
 Hungerford, *The Romance of a Great Store*.  
 Knowles, *Industrial Housing*.  
 Lapp, *The American Citizen*, pp. 91-111, 169-179, 145-151.  
 Halleck, *History of Our Country*, pp. 479-482.



#### THE MODERN LIBRARIAN

Besides required technical training in library science, the modern librarian should possess a knowledge of sociology, tact, and charm, according to an article in the November, 1930, issue of *The Maryhurst Messenger*, entitled: "To Cultivate the Joy of Reading." In order to compete successfully with the modern craze for motion pictures, radio, and automobile driving, as recreational factors, the expert advice is given that "the library idea should start with picture reading in kindergarten, then go on through the high school and college." After describing types of librarians and their ability to recommend the right book to the right individual, the article concludes: "This old process of fitting the reader to the books must give way to a reverse process of studying the child or adult, and giving him the reading to meet his need, satisfy his hunger, stimulate his growth."

# Organizing a Demonstration School

Austin G. Schmidt, S.J.

*Editor's Note.* A significant experiment was made at the 1930 summer session of Loyola University, Chicago, with a view toward making summer courses a more vital factor in the improvement of training teachers in service. The experiment was a demonstration school with all conditions normal. Observation of work was done independently, and sometimes in conjunction with courses in methods. Father Donnelly's work, here approved by Father Schmidt, deserves some more general recognition and evaluation, and some more definite use in the parochial schools. Why let drift such a remarkable opportunity?

THE Demonstration School of Loyola University, organized as an integral part of the summer session of 1930, was an attempt to correct a rather common shortcoming in the summer courses offered for our teaching Sisters. These courses, while productive of credit and ultimately of degrees, are too often theoretical rather than practical, and there is a rather general complaint on the part of superiors and supervisors to the effect that teachers return from summer school without any marked increase of teaching efficiency. It was felt that summer work built up around a genuine elementary school, with ample opportunities for observation, would constitute a real advance over the work previously offered.

## Principles of Organization

With this idea in mind Loyola University invited the teaching orders of Chicago and vicinity to send representatives to a meeting for the purpose of discussing the proposed demonstration school. Thirty-one orders responded. Although there were radical differences of opinion as to the form the school should take, there was complete unanimity as to its desirability. Committees were thereupon appointed to report on the principles of organization that should be followed.

It was agreed that the school should be a typical one, with children in continuous session and with working conditions as similar as possible to those encountered in a regular school. The pupils should be selected at random and not from among those who could be counted upon to provide spectacular performances. The school should have its principal, its clerk, its own system of discipline and control, its assembly periods, its library, its bulletin boards, its patrol boys. Mental and educational tests were to be administered and the resultant data were to be interpreted and applied for the same purposes that prevail in a regular school. The school, however, was to be in session during the morning only, as it was felt that children could not be expected to attend longer during the summer. For this reason not every subject proper to a grade was to be taught, since to attempt everything in half-day sessions would probably result in seriously defective work in all the subjects taught. It was also decided to limit the school during the first year to Grades I to VI.

## Securing Teachers and Pupils

After prolonged discussion it was decided to organize on the departmental rather than on the classroom-teacher plan. (The wisdom of this decision and of others will be discussed later.) For primary reading the university secured the services of an exceptionally strong teacher in the Chicago public schools. Twelve other teachers were needed. In addition, six teachers were required to take charge of the pupils during the supervised-study periods. An appeal was therefore sent out to the superiors of the orders with schools in Chicago, and the eighteen teachers needed were secured without any great difficulty. The response of the superiors was uniformly generous, the more so since our own work of organization was begun too late and after plans for the summer had already been made by the various communities of Sisters.

As to the pupils, the first plan was to recruit from four neighboring parochial schools and even to offer free bus service in order to secure the necessary number. But the response from St. Ignatius School (the parish school of St. Ignatius Church) was so unexpectedly great that the offer of accommodations made to the other schools was canceled. The problem of caring for children during the summer is a serious one in Chicago. The interminable rows of apartments leave little playground space, and the heavy traffic on the streets results in hundreds of deaths each year. Moreover, the city has been conducting summer schools for some time, and the idea is consequently familiar to parents. It is also probable that many parents were happy to cooperate with a movement for the betterment of our Catholic schools.

The number of children in attendance was 154. This number was too great, as the space required in the classrooms for the children left too little room for observers. Ten children would have been a better number than 25 or 30. But the children were not offered the chance of a double promotion as a result of their work; they were promised nothing other than the privilege of learning. Consequently, we were apprehensive of a heavy percentage of absence, and for this reason aimed to begin with more pupils than were necessary or desirable. Attendance did drop off as the summer progressed, but to an extent that was annoying rather than disruptive. Plans have been made to secure more perfect attendance in 1931.

No tuition was demanded of the pupils. The teachers were paid on the hour basis, and as generously as the university could afford. As was to be expected, the school was operated at a loss during the first year of its existence.

### The Problem of Credit

However profitable observation may be, our teachers nowadays cannot afford to spend a summer observing without the acquisition of academic credit. But credit cannot be given for observation not linked up with a professional course of some kind. Various plans for the issuance of credit were considered. It was finally decided to offer professional courses in the psychology and methodology of all the subjects being taught in the demonstration school. These courses were of themselves to be productive of a minor (one and two-thirds semester hours) of credit, this minor to be converted into a major by observing and reporting upon classes in which the subject covered by the professional course was being taught. Thus, for example, a teacher received a major credit in reading by taking a course in methods of teaching reading and observing the teaching of reading in the grades in which it was taught. Observation being a laboratory subject for which double periods (or more) should be required, a course on problems of the elementary school was given in the afternoon for those who wished to secure the full amount of credit ordinarily obtained during summer school.

A number of teachers registered for observation without credit, visiting classrooms at their own choice and without being held to any report.

### The School in Operation

The following chart shows the distribution of subject matter throughout the grades. The letters indicate the different demonstration teachers. The chart is to be read as follows: Religion was taught in Grades I and II by teacher A, and in Grades III and V by teacher B, and so forth.

Subject	Grades:	I	II	III	IV	V	VI
Religion	.....	A	A	B		B	
Reading	.....	C	D	E			
Phonics	.....	C	D				
Arithmetic	.....		F	F		G	M
Geography	.....				H		H
History	.....				I		
Music	.....				K	K	
Art	.....				K	K	
English	.....					L	L

The classroom procedure was such as one would expect to find in a modern elementary school. The observers did not interrupt in any way. The classroom teachers made no attempt to explain the various devices and techniques involved in the teaching process. There was no attempt to put on "shows." The processes and adjustments involved in finally making new adaptations in boys and girls were revealed precisely as they occur in the ordinary classroom. The entire situation was as normal as it could be, except that the problem of discipline was practically nonexistent. The novelty of the situation and the presence of so many observers put the children on their good behavior. It is probable, however, that disciplinary problems (perhaps of a somewhat modified kind) would have oc-

cured had not all the children come from a residential district of the better type where behavior seldom creates a difficulty under any circumstances.

### Outstanding Features

The university spared no expense in providing books and other instructional material. The exhibits of commercial firms held in conjunction with the school also served to introduce teachers to new and worth-while material. The weekly assembly periods, showing one practical and desirable outcome of classroom instruction, were both entertaining and illuminating.

The teaching for the most part was up to a high level. There were weak spots, of course; and the classes in which learning was thoroughly functional and creative were probably outnumbered by those in which it was not. For a number of the demonstration teachers the observers had nothing but praise. It would be invidious to select any for special mention. One, however, because of his unique position, can be named without giving offense. Father J. J. Donnelly, of Denver, Colorado, taught arithmetic in Grades II and III, and in 22 short half-hour periods brought about an average increase in arithmetic age of about six months. The skills developed in these children were almost incredible. It was amazing to see little tots in second and third grades handling large numbers with lightning-like rapidity. In this short space of time they reached the point where they could extract square roots and even solve quadratic equations of a simple kind. Observers, astounded by the results obtained, expressed the conventional apprehension concerning the physical, mental, and moral damage that might befall the children. To the present writer it all seemed no more than a confirmation of the theory that the child's brain has more in it than we are always willing to believe.

### Evaluation and Criticism

For the purpose of securing data that might lead to desirable improvements in the demonstration school, a questionnaire was addressed early in November, 1930, to the superiors or supervisors of the orders represented in the student body of 1930. This questionnaire contained only three items: (1) What, in your opinion, were the outstanding merits of the demonstration school? (2) In what specific ways can the demonstration school be improved? (3) How, if at all, has the demonstration school improved the work of classroom teachers under your charge? A tabulation of the replies revealed the following facts:

First, the outstanding merit of the demonstration school was its naturalness. There were no carefully coached recitations, prepared behind closed doors and then staged for the purpose of impressing observers, but teachers were seen struggling with the ordinary difficulties that confront every classroom teacher. Other merits were the excellent procedures demonstrated, the use and display of modern instructional material, the suggestive assembly periods, and the in-



sight into good office management given by the principal in charge. Comment was also made on the fact that the presence of demonstration teachers from so many different orders gave new impetus to the movement already well under way for greater solidarity and a pooling of our common resources.

Second, respondents were gratifyingly frank in stating how the demonstration school could be improved. It may be observed here that no shortcoming was noted which those in charge had not already observed and made plans to correct. The demonstration teachers, it was said, should be appointed in better season and thus be given sufficient time to perfect their plans. These demonstration teachers should, for the most part, be classroom teachers, as the departmental plan makes coördination difficult. Each lesson should be followed immediately by a discussion participated in by those who observed it. There was little evidence of any attempt to coördinate the lectures in the professional courses with the lessons taught to the children except in the two cases (reading and music) where the lecturer served also as a demonstration teacher. In other cases lecturer and demonstration teacher were seldom in step, and on occasions were quite at variance in their theories, expressed or implied. Arrangements should be made whereby observers could observe by grades rather than by subjects. All the eight grades

of the elementary school should be included. Absences should be better controlled. Larger classrooms should be found, or the number of pupils and observers should be reduced, as the rooms were too crowded to permit the use of all the blackboards. Intelligence and achievement tests should be administered only by persons thoroughly trained to observe good technique in their administration.

Third, the benefits to those who spent the summer observing were chiefly these: They were encouraged by the discovery that even the best of teachers have their difficulties, and that into every classroom there must be expected to come periods of hard and uphill work; they received in many cases an altogether new idea of the value of creative and functional teaching as opposed to that which is conventional and formal; they carried away with them many new and useful methods; they were impressed by the importance of individual differences; and they seem better able to adjust their instruction to the capacity of children and to secure greater pupil participation.

Profiting by the blunders of 1930, the university has been planning for a better and more helpful school in 1931. This account of her experience may prove useful to other centers where the same need for a demonstration school is felt and where similar difficulties of organization exist.

# Psychoanalysis

Sister M. Jeanette, O.S.B.

*Editor's Note.* Psychoanalysis has given us valuable knowledge about the workings of the human mind. It has shown us particularly the possible effects of experiences that apparently are *spurious versenkt*; how ingenious are the ways the mind works in protecting the personality; what a part repression plays in the mental life. All of these points are of vital significance to the teacher in understanding the child as well as in watching her own personal influence on the student. For that reason, it was thought our readers would be interested in this simple explanation of psychoanalysis. The author's address is St. Benedict's Convent, St. Joseph, Minn.

THERE is no topic that receives more attention in current literature than psychoanalysis. Now in the form of "complexes," then dressed up under the title "mind cure," or some other apparel, this subject is presented to the public and eagerly read. Freud, a determinist in his philosophical theories, originated psychoanalysis, which term means "soul analysis." In America, psychoanalysis was supported and spread chiefly by Brill, and at the present time many men in Europe and America have gained a reputation as adherents and promoters of the cause.

The average readers are not interested in rigidly scientific discussions or minutely reasoned treatises on psychology or any other subject. But they are fascinated by sensational philosophical theories, especially when these border on the occult. From the time when our earliest ancestors speculated on the mystery of the

dream phenomena to our modern theory regarding spiritism there has been an unbroken interest in things supernatural, preternatural, or apparently inexplicable according to human reason.

Psychoanalysis is not merely an interesting pastime of persons who have a surplus of leisure hours. It has invaded the realms of medical science and is used as a method of healing. The orthodox physician opposed the intrusion of a system so little in accord with the materialistic viewpoint of modern times. But neither scoffing nor protest barred the intruder. The results obtained by treatments of the "subconscious" inspired confidence, and the materialistic scientist who insisted on a physical cause for all mental disorders found himself baffled by his inability to work a cure where the psychoanalyst succeeded by means of psychical treatment. The late war provided a great number and variety of cases for the experimentation of the psychoanalyst. And the result of these experiments is the establishment of the new science, based on psychology and applied in the field of medicine.

Two errors are usually made in regard to any new movement that appears in a social group. The one is an unmodified condemnation of the new, merely be-



*cause it is new.* There is always the conservative element viewing with alarm any change of time-honored customs. (Some form of ancestor worship is present in every society.) The other mistake is made by the enthusiastic advocates of the cause. These heralded psychoanalysis as a remedy for all the diseases that flesh (or rather, mind) is heir to. After suffering for a while by being ground between these two extremes there evolved the true, the practical, the profitable method of application of the new system in the realms of science.

On close examination we find it is really not so new after all. It consists in finding and bringing into the light of consciousness a troublesome idea or feeling that lay hidden in the "subconscious," (often called "unconscious"). In reliving the experience and working off the pent-up emotion the mental attitude undergoes a change and the patient is cured. The Catholic Church has applied this method in the confessional for nearly 2,000 years. Religious subjects have ever been encouraged to make "a manifestation" of conscience when anxiety arrested spiritual progress. This is applying the remedy of psychoanalysis in the early stages of the disorder, effectually blocking the progress of what might later be a persistent mania. The principle, the method, and the results are identical with those of psychoanalysis. The physician of the soul is replaced by the physician of the body or of the mind. This prosaic view robs the subject of the charm which mystery gives it, but it substitutes the element of utility and makes of it a practical means of treating mental disorder.

Much of the material published on the subject is unscientific, sensational, and exaggerated. The academic psychologist considers it as rubbish and unworthy of attention. And yet there is some element of truth and goodness in it which might well be utilized by all. Prevention of evil is less expensive than cure; and if we understand the causes of some nervous disorders we are able to prevent their functioning and producing baneful effects. One thing psychoanalysis has established beyond a doubt, namely, that a painful experience of childhood (and occasionally of later life) repressed persistently without manifestation of any kind may in the course of time, when strain or disease has weakened the mental powers, create trouble of a very serious nature. The more thorough the repression the more difficult will it be for the patient to recall it.

Here the art of the psychoanalyst asserts itself. He must have won the entire confidence of his patient, a process that often takes months, or even years. Then by a process of free association, dream analysis, or hypnotic influence the "reptiles in the profound abyss of the mind" (as St. Augustine styles these complexes) are brought to the surface of consciousness. Free association consists in presenting certain ideas to the patient; he is asked to indicate unreservedly the train of ideas which come into consciousness. There will be frequent recurrences of certain ideas, or hesitancy in

expressing them. This constitutes the clue for the analyst to proceed with more concentrated effort his investigation in this particular direction, and thus locate the source of trouble. In dream analysis the patient is asked to record his dreams, and as in free association, there will be found some element that is repeated, and which points to the source of trouble. Many times the third method is successful where the first two have failed to reveal the complex.

These complexes (which in essence are merely a repressed idea or emotion of earlier life) are often absurd in content. But this should not surprise us when we remember the ridiculous fears we had in our own childhood. We were fortunate to express them, were laughed at and ridiculed (an experience we did not especially relish nor deem fortunate then), or sympathetically instructed, by a kind mother. The former method was more cruel, but just as efficient to slay "the reptile" before it crept into the "abyss of the mind" to lodge there until some opportune future time.

Another true element in psychoanalysis is the theory that the "subconscious," or unconscious, is not a graveyard for past experiences. It is rather a very lively and productive factory, responsible for much good or much evil, according to the material with which it is stocked. If, in accordance with Coué's advice, we store up in it cheerful, hopeful, beautiful ideas, this will be a safeguard to a healthy and happy state of mind and body. For the "complex" continually strives to return to consciousness, to exercise the power and influence it had before repression. And the influence of consciousness on the bodily states is denied by no one who has given even only a superficial study to the reciprocal relation of mind and body.

The element least understood in psychoanalysis is what Freud terms "the censor." Here we have a kind of unconscious, voluntary power that is ashamed of the "libido" or content of the complex, and strives to prevent its appearance in the conscious life of the patient. Barrett describes the situation by comparing the libido to a polecat in a box throwing out nasty objects by means of dream content. The "censor, a kind of handyman, changes the shape, color, and odor of these objects." The work of the psychoanalyst is to remove the paint and disinfectant again so that the nasty object is perceived in all its ugliness. It is a peculiar fact that the patient is cured upon recognition of this repressed experience which the psychoanalyst brings to light. The trouble lies in leading him to cooperate in finding the difficulty, for according to the theory, sufficiently substantiated by observation of cases treated, the secret wish of the patient, all unknown to his conscious self, prevents him from truly wishing to be cured, though he asserts it, and honestly thinks he wishes it.

The foregoing is the useful aspect of psychoanalysis. The sensational element is an exaggerated introspective attitude that is likely to produce as much harm as did hypnotism and spiritism, and probably send an

equal number of hypersensitive people to sanitariums and insane asylums. The unscientific aspect is supplied by Freud himself, who insists that the libido is the only motive for man's action. Not only is this view degrading to human nature, it is so narrow as to do violence to psychology and common sense. Freud even asserts that the idea of life after death is derived from the prenatal position of the infant in the maternal womb. Surely this is innatism with a vengeance! Such a view completely overlooks the complexity of man's organism and the variety of powers exercised by its means.

It is for us to extract the useful and good in such a system, and avoid the extremes that lead to folly and error. Parents and teachers can learn how to prevent

what might cause difficulty, and treat in a kind and sympathetic manner early manifestations of unreasonable fears or tendencies. Thus psychoanalysis may prove to be a blessing in our day, when many factors operate to make our children weak in conquering difficulties.

It is alleged that one half of the nervous breakdowns are due to experiences of school life. If this be true it is a condemnation of methods or system, or both. And here lies the teacher's part of the work. She must strive to surround the pupil with a healthy, happy atmosphere, and avoid fears and other painful emotions that may seem little to an adult, but are enormous to the untrained and inexperienced judgment of the child.

# A Curriculum in Religion

## Grade V—Church History

*Editor's Note.* This is the fifth installment of the Curriculum in Religion prepared for the schools of the Archdiocese of Chicago, under the direction of Rev. Daniel F. Cunningham, diocesan superintendent of schools. It was worked out in cooperation with the graduate school of Marquette University.

The curriculum is being published here for the purpose of receiving constructive suggestions and to make it available to any diocesan authorities who may care to use it. It is being published currently, one grade each month. Grade I appeared in December, 1930.

### Point of View

THE center of interest in the fifth grade is the history of the Church told in a series of biographies of popular saints, and other Catholic leaders. It is especially important here that nothing shall be taught which needs to be unlearned. The teacher might read with profit for a general point of view Belloi's *The Catholic Church and History*.

It is possible at this level to give a child a historical sense of the greatness of its followers. It is this sense of the greatness, the stability, and the security of the Church that the students will get through the biographies. The teacher must feel this, else it cannot be communicated very well. A paragraph in Father Guilday's *An Introduction to Church History* is copied here for the teacher's guidance:

"Out of it all — out of the tremendous past of the Church, out of the certainties and uncertainties that crowd its pages, one fact looms high in historical value: if ever there was a power or an institution on earth which should long since have perished from the memory of man, that power and that institution is the Catholic Church. What has not been done to destroy it? A hundred times in the past twenty centuries has the Church of God stood on the verge of utter collapse. So has it seemed to human eyes. But the standard set up in the midst of the nations remains forever erect, strengthening its adherents with the unfaltering assurance that their Faith is founded upon a rock, solid and impregnable. In its infancy in the Jewish synagogues

of a dying Israel, amid the unspeakable perils of the Roman persecutions, in the depths of the catacombs, under the dead weight of the barbarian blight, in the subtle toils of feudal encroachments, in the presence of the mighty tyranny of a new Caesarism, in the dark night of the cleavage during the sixteenth century, amid the enmities of Protestant nations and the uncertain friendships of Catholic nations, down to these days of our own, the struggle for liberty of action and independence for spiritual conquest has never ceased. But through it all and in it all and in spite of all that has been attempted to thwart the onward march of her progress, the Church has been victorious. This, then, is the foremost lesson of her history: the unconquerable stability of the Catholic Faith."

There is a quotation in Father Guilday's book from Père Delehaye's *Legends of the Saints* that might very well guide the teacher in the selection of her material for the biographies. It is:

"Historical criticism, when applied to the lives of the saints, has had certain results which are in no way surprising to those who are accustomed to handle documents and to interpret inscriptions, but which have had a somewhat disturbing effect on the mind of the general public. . . . If you suggest that the biographer of a saint has been unequal to his task, or that he has not professed to write as a historian, you are accused of attacking the saint himself, who, it appears, is too powerful to allow himself to be compromised by an indiscreet panegyrist. If, again, you venture to express doubt concerning certain marvelous incidents repeated by the author on insufficient evidence, although well calculated to enhance the glory of the saint, you are at once suspected of lack of faith. You are told you are introducing the spirit of rationalism into history, as though in questions of fact it were not above all things essential to weigh the evidence. How often has not an

accusation of destructive criticism been flung, and men treated as iconoclasts, whose sole object has been to appraise at their true value the documents which justify our attitude of veneration, and who are only too happy when able to declare that one of God's friends has been fortunate enough to find a historian worthy of his task."

### Outline of Topics

The content of the fifth grade will center around the history of the Church. Starting out with the life of Christ as the foundation of the life of the Church, and supplementing it with the lives and statements of Paul and Peter, the pupil will then study the great personalities in the development of the Church in biographical form. Each personality is selected especially for the points listed in the detailed syllabus which supplements this course of study. Here as in the fourth grade the teacher will provide if the text does not, the historical situation in which the character acted, and in this way emphasize historical backgrounds and secure historical continuity.

#### A. *Founding of Church*

1. Christ, the Foundation
2. St. Peter, the Rock

#### B. *Early Development*

1. St. Paul
2. Timothy
3. St. Stephen and Other Early Martyrs
4. St. Augustine and the Church Fathers
5. Council of Nicea
6. Conversion of Constantine

#### C. *Development of Monasticism*

1. St. Anthony
2. St. Benedict

#### D. *The Crusades*

1. Mohammed and Mohammedans
2. Pope Urban and the Crusades
3. Lay Leaders

#### E. *Development of Papacy*

1. Gregory
2. Innocent

#### F. *Great Saints of Middle Ages*

1. St. Thomas Aquinas
2. St. Dominic
3. St. Francis of Assisi
4. St. Bernard

#### G. *The Revolution*

1. St. Ignatius Loyola
2. The Council of Trent

#### H. *Founding of Schools*

1. The Popes and the Universities
2. Blessed de la Salle
3. The Church and Art
  - a) Dante
  - b) Michelangelo
  - c) The Cathedral Builders

#### I. *The Extension of the Church Missions*

1. St. Paul

2. St. Patrick
3. St. Boniface
4. St. Francis Xavier
5. Modern Missionaries

#### J. *Definition of Two Doctrines*

1. The Infallibility of the Pope
2. The Immaculate Conception

#### K. *Church Relation to Social Question*

1. Leo XIII
2. St. Vincent de Paul

#### L. *Recent Saints*

1. St. Thérèse of the Little Flower
2. The Jesuit Martyrs of North America

#### M. *Great Catholic Laymen*

1. Ozanam

#### N. *The Church and Peace*

1. Benedict X in the World War

### Quotations

The quotations in this grade center on the nature and characteristics of the Church. Here as in preceding grades the quotations will not be taught as unrelated quotations assigned for memorizing, but significant statements conveniently summarizing some fact or the significant basis of doctrines. In this grade particularly, the teacher should be satisfied if the child gets the fundamental idea. Theological discussion is not desirable or necessary. Subsequent study in this curriculum provides for recalling to mind these passages within the elementary-school period. The significant quotations are:

"For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

"How much more shall the blood of Christ, Who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?" (Heb. ix. 12-14.)

"Amen, amen, I say unto you: He that believeth in Me, hath everlasting life.

I am the bread of life.

Your fathers did eat manna in the desert, and are dead.

This is the bread which cometh down from heaven that if any man eat of it, he may not die.

I am the living bread which came down from heaven.

If any man eat of this bread, he shall live for ever; and the bread that I will give, is My flesh, for the life of the world.

The Jews therefore strove among themselves, saying: How can this man give us His flesh to eat?

Then Jesus said to them: Amen, amen, I say unto you: Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you.

He that eateth My flesh, and drinketh My blood, hath everlasting life: and I will raise him up in the last day.

For My flesh is meat indeed: and My blood is drink indeed.

He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him.

As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live by Me.

This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread, shall live for ever.

These things He said, teaching in the synagogue, in Capernaum" (John vi. 47-60).



"And Jesus coming, spoke to them, saying: All power is given to Me in heaven and in earth.

Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world" (Matt. xxviii. 18-20).

"But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth" (Acts i. 8).

"And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak" (Acts ii. 4).

"And all the temptation being ended, the devil departed from Him for a time" (Luke iv. 13).

"You have not chosen Me: but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in My name, He may give it you" (John xv. 16).

"And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward" (Matt. vi. 16).

"I am the vine; you the branches: he that abideth in Me, and I in him, the same beareth much fruit: for without Me you can do nothing" (John xv. 5).

"He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you.

When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost.

Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John xx. 21-23).

"When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou Me more than these? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs.

He saith to him again: Simon, son of John, lovest thou Me? He saith to Him: Yea, Lord, Thou knowest that I love Thee. He saith to him: Feed My lambs.

He said to him the third time: Simon, son of John, lovest thou Me? Peter was grieved, because He had said to him the third time: Lovest thou Me? And he said to Him: Lord, Thou knowest all things: Thou knowest that I love Thee. He said to him: Feed My sheep" (John xxi. 15-17).

"Jesus saith to them: But whom do you say that I am?

Simon Peter answered and said: Thou art Christ, the Son of the living God.

And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but My Father Who is in heaven.

And I say to thee: That thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it.

And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: And whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (Matt. xvi. 15-19).

### Activities

The stories of the Old Testament offer excellent opportunities for spontaneous dramatization in the classroom, and for a more formal literary dramatization. Suggestions are contained in *Practical Aids for Catholic Teachers* by Sister Aurelia and Father Kirsch (pp. 234-238). Suggestive dramatizations are offered (pp. 242-245) of:

Adoration of the Shepherd

Adoration of the Magi

Jesus Blessing Little Children

St. Francis and the Wolf

St. Francis Preaching to the Birds

Blessed Herman Joseph and the Infant Jesus

Pantomime — Blessed Herman Joseph\*

The student will prepare a booklet on his patron saint in this grade. He will also prepare one on some major saint, presenting orally to the class, toward the end of the semester or year, a summary of what he learned: Sand-table projects, posters, calendars, booklets, plays, stories, collection of poems, pictures, even movies, furnish fresh methods of approach, or methods of reinforcing more conventional methods of learning.

### Art Pictures

The texts in this grade both basal and supplementary will have good pictures. Special attention is called to the pictures by Gibbard Fugel in a German school bible. *Bergmann's Katholische Schulbibel*, (Muller). The following pictures with others, besides being valuable in themselves, will serve as an additional interest for the topics of the grade:

*St. John and the Virgin Mary* — Plockhorst

*St. John Evangelist* — Correggio

*Sistine Madonna* — Raphael

*Madonna of the Chair* — Raphael

*Mater Dolorosa* — Guido Reni

*Madonna in Adoration* — Correggio

*Immaculate Conception* — Murillo

*Coronation of the Virgin* — Fra Angelico

*Christ Washing Peter's Feet* — Ford Brown

*Denial of St. Peter* — Harrack

*The Ascension* — Hofmann

*St. John and St. Peter* — Durer

*St. Peter Walking on the Sea* — Giotto

*St. Peter in Prison* — Raphael

*Deliverance of St. Peter* — Lippi

*Crucifixion of St. Peter* — Lippi

*Martyrdom of St. Stephen* — Fra Angelico

*St. Mark Rescuing a Slave* — Tintoretto

*Christian Martyrs* — Gerome

*Paul Shipwrecked* — Doré

*St. Paul and St. Mark* — Durer

*Apparition of the Cross to Constantine* — Pupils of Raphael

*Victory of Constantine the Great over Maxentius*

*Descent from the Cross* — Rubens

*Crucifixion* — Martini

*Christ Bearing His Cross* — Hofmann

*Last Communion of St. Jerome* — Damenichino

*Madonna with St. Jerome* — Correggio

*Vision of St. Augustine* — Botticelli

*Sir Galahad* — Watts

*Tapestry Weavers* — Velasques

*Jesus Healing the Ten Lepers* — Edwin Long

*Cathedral of Rheims*

*Tomb of Dante*

*Cathedral of Milan*

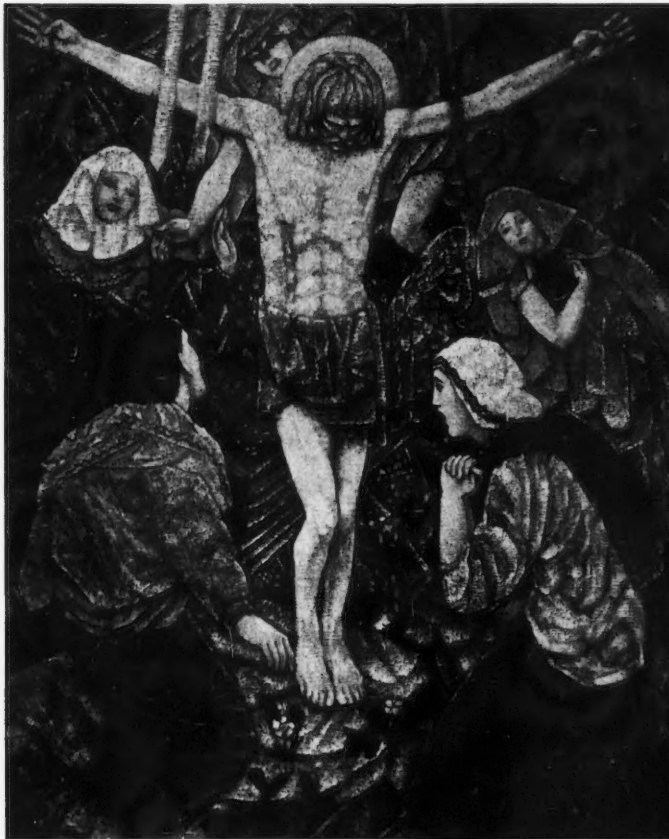
*St. Anthony of Padua* — Murrillo

*Poverty* — Giotto

*Group of Monks* — Pinturicchio

\*The steps in analyzing a story either in preparation for a dramatization or for writing a biography are illustrated in the article by Miss Margaret Canty, entitled "Joseph the Dreamer," published in the March, 1931, issue of THE CATHOLIC SCHOOL JOURNAL.





"IMMANENT TRINITY" A PAINTING BY CARL SCHMITT

*This picture has been purchased by Mrs. Nicholas F. Brady, of New York, and presented to the Jesuit Novitiate of St. Isaac Jogues, at Wernersville, Pa., The artist has employed an unusual treatment and attained an unusual effect*

*St. Peter's, Rome  
Francis Xavier  
The Communicants  
Pope Pius X  
The Last Supper — Da Vinci*

### Religious Vocabulary

Special care must be taken to see that the child's religious vocabulary is increased in connection particularly with the main topic of the grade, and that the new words are taught as the need develops and in the actual situation. Care should be taken to review words previously learned and to be sure a correct meaning is given to them on the child's own level. The words should grow in connotation as his religious knowledge and experience increases. Words that will generally be taught in this grade are:

emperor	Mahometan	conception
apostles	infidels	ascension
converts	saints	resurrection
pagans	universities	baptized
Constantine	apostacy	martyrs
doctrines	Jesuits	heretics
monks	hospitals	cathedral
barbarians	Vatican	monastic

monasteries	doctors	crusades
Mohammedans	crucify	Lepanto
chivalry	Holy Ghost	immaculate
indulgences	martyrdom	atrocities
vows	council	religious orders
missionaries	patriarch	Franciscans
Dominicans	migration	reign of terror
sects	schism	concordat
infallibility		

Each teacher will be required to make up her specific lists for her specific children. No stress need be placed on the spelling of these words. They may be left on the board for reference.

### Poems

The poems suggested for the fifth grade carrying along the fundamental idea of the curriculum and furnishing reinforcement for the central interest of this grade are:

*Christmas Night* — Rev. Frederick W. Faber  
*The Lamb*  
*They of the East Beheld the Star* — John Pierpont  
*The Chapel in the Woods* — Denis A. McCarthy  
*The Annunciation* — Adelaide Anne Procter  
*The Mother's Quest* — Rev. Hugh Francis Blunt  
*A Legend*

*Guardian Angel* — Cardinal Newman  
*Franciscan Aspiration* — Vachel Lindsay  
*Martyrdom of Father Campion* — Henry Walpole, Jesuit  
*The Man of the House* — Katherine Tynan Hinkson  
*Father Damien*  
*The Child of Mary's Prayer* — Rev. Frederick C. Kolbe, D.D.  
*My God, I Love Thee* — St. Francis Xavier  
*Hymn to Saint La Salle* — Mercedes  
*The Song of the Creatures* — St. Francis of Assisi  
*Little Jesus*  
*The Basque Song* — Anon. trans. from the Basque  
*Saint Anthony of Padua* — Robert Hugh Benson  
*Tradition* — Father Tabb  
*Trees* — Joyce Kilmer  
*The Martyred Saints* — From the Roman Breviary, p. 420  
*Peter — Whatever Thou Shalt Bind on Earth* — From the Roman Breviary  
*The Lord Commands; and Lo, His Iron Chains* — From the Roman Breviary  
*St. Stephen, The First Martyr* — Aubrey De Vere  
*Child of Mary*  
*Mary Immaculate* — Eleanor C. Donnelly  
*Pure, Meek, With Soul Serene* — Roman Breviary  
*Truth* — Horatius Bonar  
*Breaking a Habit* — John Boyle O'Reilly  
*Power Made Perfect in Infirmary* — Eleanor C. Donnelly  
*Content and Rich* — Rev. R. Southwell, S.J.  
*Prayer for Rising* — Lady Georgiana Fullerton  
*By Degrees* — J. C. Holland  
*God in the Night* — Rev. Abram J. Ryan  
*The Thought of God* — Rev. Frederick W. Faber  
*Not Myrrh nor Frankincense I Bring* — Rev. Francis J. Butler  
*Beauty in Common Things* — Minot J. Savage  
*Our Birth* — William Wordsworth  
*A Prayer* — Edwin Markham  
*Be What Thou Seemest*  
*Lucy's Rosary* — J. R. Marre  
*Lead, Kindly Light* — Cardinal Newman  
*Labor*  
*Our Life is but a Little Holding, Lent* — George Meredith  
*The Power of God* — Thomas Moore  
*When Evening Shades are Falling* — Thomas Moore  
*The Bluebird* — Father Tabb  
*The Precious Blood of Jesus* — Henry Coyle  
*St. Joseph's Month* — H. W.  
*Proud Boast* — Sister M. Madeleva  
*To a Holy Innocent* — Edward F. Garesché, S.J.  
*Old Nuns* — James M. Hayes

Additional poems should be used emphasizing the public life of Christ which is the center of interest in this grade. Children should be encouraged to "learn by heart" as many poems as possible. All should be required to learn some; many of the poems should be left to the student's own taste. The more difficult poems will be read to the class by the teachers; some poems will be read for their general idea without detailed study, and some poems will be studied in detail. Poems dealing with the same subject in earlier grades should be recalled to mind after the first reading of new poems. The poems suggested above, with others, are included in *Religious Poems for Children, Intermediate Grades.* (Bruce.)

#### Aspirations, Brief Prayers, Meditations

As opportunity offers, the following aspirations or others will be taught. One might be selected and written on the board each month, calling attention to it as

opportunity permits. The students might prepare aspirations of their own. We inserted the tenth one on our list as suggestive of others, too, to furnish a basis for the beginning of the practice of meditation.

1. O sweetest Heart of Jesus, I implore that I may ever love Thee more and more.
2. O Mary conceived without sin, pray for us who have recourse to thee.
3. Inflame our hearts with the fire of the Holy Spirit that we may serve Thee with chaste bodies and please Thee with clean hearts.
4. Blessed be the Holy and Immaculate Conception of the Blessed Virgin Mary.
5. Mother of Love, of Sorrow, and of Mercy, pray for us.
6. Savior of the world, have mercy on us.
7. Jesus, my God, I love Thee above all things.
8. Sweet Jesus, be not to me a Judge but a Savior.
9. Holy Spirit, enlighten me.
10. What doth it profit a man if he gain the whole world but suffer the loss of his own soul.

#### Prayers

As the child develops, the form of prayers he will learn will change. The form of morning prayer will undoubtedly change from the simplest form to the use of the liturgical prayers of the Church. This will be generally the development. There will be, of course, an increase in the number of prayers, so that by the end of the elementary school the student will be acquainted with the principal prayers of the Church.

1. Morning prayers
2. Evening prayers
3. Grace before meals
4. Grace after meals
5. Act of Contrition
6. Act of Faith
7. Act of Hope
8. Act of Charity
9. Stations of the Cross
10. The Gloria
11. Prayers of thanksgiving and praise from the Psalms
12. The Confiteor
13. Litany of the Saints
14. Prayer before a Crucifix

#### Hymns

Hymns are an important factor in reinforcing the general religious instruction and training, valuable for their own content, and, if properly taught, add an element of joy in religious instruction that is quite important. The child should, at the end of instruction, know the great hymns of the Church. For the fifth grade, there is suggested the following to be sung within the voice range of the children:

1. To Christ the King
2. O Sanctissima
3. Holy Patron Thee Saluting

4. Hail, Aloysius, Hail
5. Hail, Glorious St. Patrick
6. Carmel's Little Flower
7. Out of the Depths (De Profundis)
8. Fuel in the Panting Heart of Rome

### Liturgy

In this grade the liturgical vessels and utensils will be studied: The consecrated paten and chalice, the blessed ciborium, lunette, and monstrance, and the thurible or censer, the sanctus bell, the processional cross. This study of the liturgical vessels and utensils will be supplemented by the name and use of the principal liturgical linen. The child should be shown both the vessels and the linen in their actual place on the altar by the priest or assistant using the opportunity for further instruction.

Useful supplementary material for the study of various aspects of the liturgy will be found in Father Dunne's *The Mass* (Macmillan), and Father M. S. MacMahon's *Liturgical Catechism* (Gill & Son, London), and *St. Andrew's Missal*.

### Religious Information

There are certain facts about religious persons, vestments, ceremonies, and institutions that are a part of the equipment of every cultivated person, as well as essential, or at least supplementary, to religious practice. These need to be taught, and specific provision should be made for the instruction.

One is surprised often to find adults who do not know what "INRI" means, or "Alpha and Omega," or even "IHS," why the Mass is said in Latin, or who some prominent character in the Old or New Testament is. The teacher should use every opportunity to give such information whenever she discovers there is need for it. In this grade will be taught, in addition to what the teacher discovers to be the need of the pupil, the following:

#### *Geography of Palestine in Christ's Day*

- A. Main divisions of Palestine
    1. Judea, Samaria, Galilee, Perea
  - B. Principal Places
    1. Bethlehem, Nazareth
    2. Jerusalem
    3. Bethsaida, Capharnaum, Cana
    4. Damascus
  - C. The Dead Sea, the Sea of Galilee, and River Jordan
  - D. Detailed Study of Jerusalem
    1. Gethsemane
    2. Mount of Olives
    3. The Gates
    4. Via Dolorosa
    5. Calvary
  - E. Practice in Map Drawing
- #### *Facts About New Testament*
- A. Language of the New Testament
  - B. Jewish Life in Christ's Day
    1. The principal sects

- a) Pharisees
- b) Sadducees

#### C. Official Life

1. The Scribes
2. The Sanhedrin
3. Synagogue
4. Tribute money
5. The Publicans

#### D. Historical Background

1. The Roman Empire

Volume IV of Father Hugh Pope's *The Catholic Student's Aids to the Study of the Bible* (second edition, revised) is an authoritative and valuable source of information in the New Testament generally and the Gospels. Its outline will be generally useful.

A specially useful source of questions and answers for this part of the course on religious information is Father John F. Sullivan's *Externals of the Catholic Church, Her Government, Ceremonies, Festivals, Sacramentals and Devotions* (Kenedy), and Father Conway's *The Question Box*. The new *Catholic Dictionary* is specially useful. For reference the *Catholic Encyclopedia* is indispensable.

This heading is placed in the curriculum so that the teacher will realize the relative importance of this informational background to the main purpose, and will not give it undue emphasis at the expense of weightier matters. Information should be given as information.

### Religious Practice

A definite part of the program in every grade is to build up the practice of religion in every grade and have the development cumulative throughout the grades. Wherever teachers see opportunity to build up Catholic practice they should do so. Teachers must not confound the lessons that may be essential and the actual practice in the life of the child. The pupil should understand the importance of interior disposition.

In the assignment to grade, the purpose is to provide a specific time to see that the practice is established and understood. In some cases the habit will have been established. The cumulative listing of these practices is to emphasize the fact that they are not taught or established once and you are through with them. The practice must continue to be stimulated until it is "securely rooted in the life of the individual."

There should be emphasized in this grade:

1. Morning prayer
2. Evening prayer
3. Regular attendance at Mass on Sundays
4. Attendance at Mass on all Holydays of obligation
5. Angelus
6. Bowing at the name of Jesus
7. Tipping hat or bowing as one passes a Catholic church
8. Tipping hat when one meets a priest or Sister or other religious
9. Monthly Communion or more frequently



10. Keeping spirit of Lent by sacrifice
11. Saying Stations of the Cross
12. Practice of saying brief prayers or ejaculations or aspirations in time of temptation
13. Prayer for our parents

### Practical Life

The translation of the religious knowledge, practice, and attitudes in the day-to-day life of the child must always be an objective in religious education. The elevation of the actual daily life of the individual to a supernatural plane will come about through the character of the individual's motivation. This must be a matter of development; the child must be taken, however, where he is. The lines of development are indicated, but the more specific content is left for the experimentation of the first year. A teacher should always take advantage of any actual situation, and should always strive to meet difficulties which her children, as a group, are confronted with, no matter whether it is included in the course of study or not.

1. Do a good turn every day for the love of God.
  - a) Daily examination of conscience at night.
  - b) Daily specific review of day's thoughts, words, or deeds.
  - c) Weekly complete examination of conscience for confession or as a preparation for spiritual Communion.
  - d) Daily expiation for the temporal punishment due to sin.
2. Cultivation of virtuous life.
3. Cultivation of school virtues.
4. Promotion of corporal and spiritual works of mercy.

Special attention is directed to the chapters on "The Christian Rule of Life" and "The Christian Daily Exercise" of the *Catechism of Christian Doctrine* approved by the Cardinal, Archbishops, and Bishops of

England and Wales, and directed to be used in all their dioceses.

### Christian Doctrine

In this grade the character of the Church, as the Body of Christ, its marks, and attributes are studied in their historical setting. Typical saints are studied in each century, and the fuller significance of the Communion of Saints, the deposit of grace, and the doctrine of indulgences is indicated. The power of the Church to teach and command is noted, as are the particular precepts of the Church that are noted for special attention.

### Texts and Teaching Material

An adequate basal text on the New Testament on the fifth-grade level is not now available. The syllabus contains the detailed outline of the instruction. It is expected that the experience of the first year will give an adequate basis for a text especially prepared for the course written with a biographical emphasis. The following newer texts may prove useful:

*Bible Stories for Children* — Sister Anna Louise  
*Bible History of the Old and New Testament with Compendium of Church History* — Sister Anna Louise  
*Compendium of Bible and Church History* — Brother Eugene  
*Important Events in Church History* — Brother Eugene  
*Illustrated Bible History* — Rev. Ignatius Schuster  
*A Child's Garden of Religion Stories* — Rev. P. Henry Matimore  
*Wonder Stories of God's People* — Rev. P. Henry Matimore  
*A Rhymed Alphabet of Saints* — Father Benson, Reginald Balfane, and S. C. Ritchies, (Benziger)  
*Little Lives of the Saints for Children* — Th. Berthold's (Benziger)  
*Catholic Truth Society Catholic Biographies*, 8 vols. (Herder)

Valuable suggestions may be secured from stories in school readers. A partial list indicating the range as well as technique of the material is given at the end of this grade.

## Abstract Flower Symbols on Radiating Lines and Curves

Nettie S. Smith

*Note: The group of designs on Page 139 is one of a series by Miss Smith, the author of *Designing with Wild Flowers*.*

THE plan presented in this problem is somewhat like the better-known one of drawing on squared paper in order to produce straight-line designs. Making a drawing conform to the lines on the cross-section paper produces a design suitable for cross stitch or for woven fabrics in which the pattern is dependent on the threads, because all are perpendicular and horizontal lines. The present problem is a more un-

usual application of the idea of making a drawing follow geometric lines, producing a form of design more often seen in lace and sometimes in baskets.

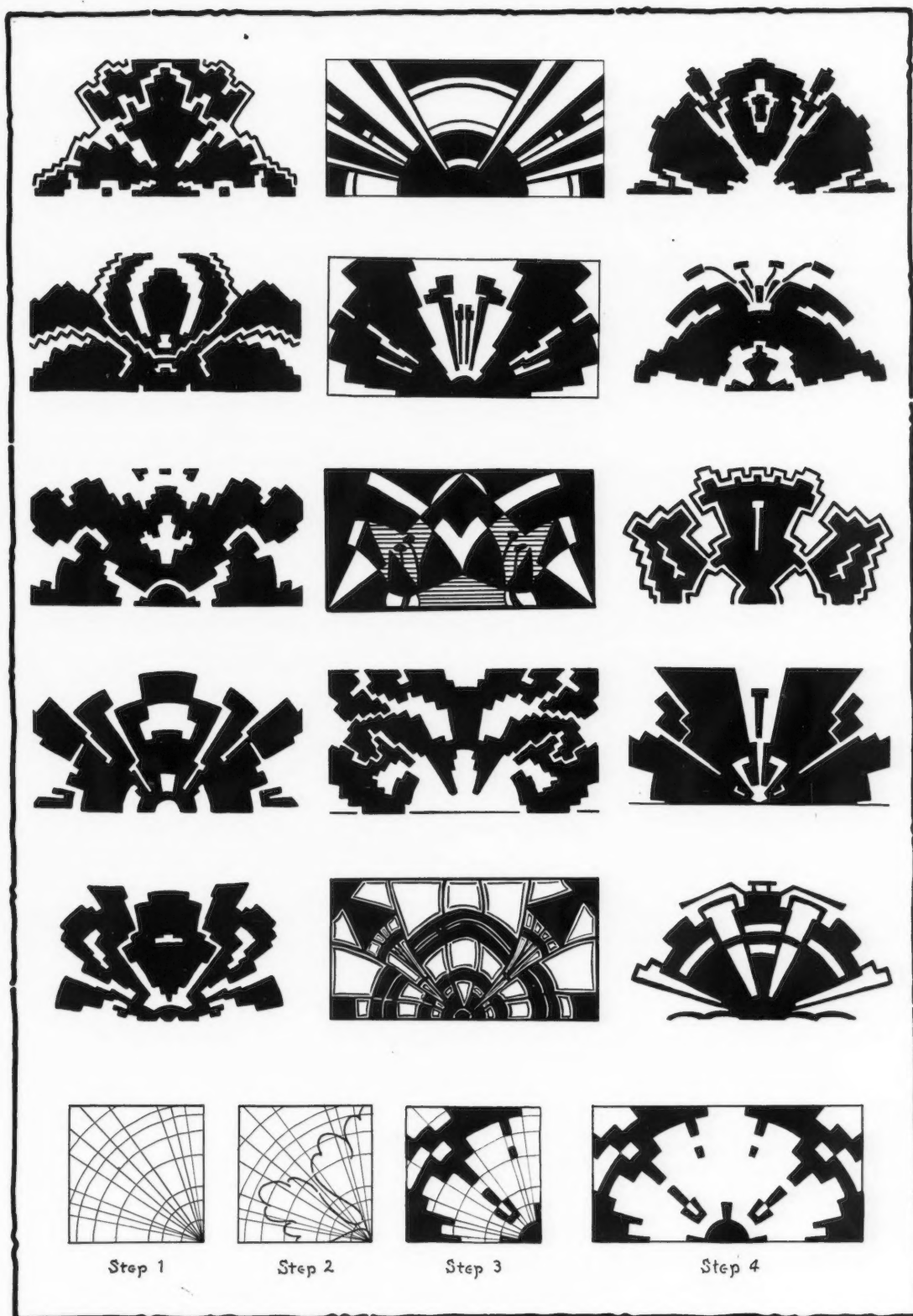
*Step 1.* In a 2-inch square draw lines radiating from one corner, and curves with varying spaces.

*Step 2.* Draw over these a part of a flower or leaf.

*Step 3.* Spot in black to make an interesting dark and light pattern.

*Step 4.* Test with a mirror and when satisfactory finish as a symmetrical unit.





PROBLEM IV: ABSTRACT FLOWER SYMBOLS ON RADIATING LINES AND CURVES

*Nettie S. Smith*

See *Designing with Wild Flowers*, page 20, for suggestions about using the mirror.

At the bottom of Plate IV are demonstration drawings showing the four steps. The radiating lines and the curves are to be drawn with pencil; then the plant form, also sketched in pencil, is made to fill the space. The black masses may be put in the plant form itself or as a background. A brush or a round-nib pen and ink should be used to put in the black quickly, and a mirror helps in judging the result.

It may be well to explain here about the benefit and fascination of working with a mirror in designing. An unframed, straight-edged mirror 4 or 5 inches in length is set at the edge of a design so as to show it double, thus making a symmetrical unit of any small drawing. This not only adds a wonderful interest for the student, but saves a great deal of time and redrawing, and also gives an added means of developing judgment because he gets to see his design in different ways.

When the pattern of dark and light has been changed

where necessary so that the mirror shows a pleasing double unit, the square is traced and drawn double to make the design symmetrical. Later the mirror will help in arranging these units in borders as we shall have them in the next problem.

The leaf form used in the demonstration drawing, Step 2, was taken from a student's drawing of the wild columbine. The third unit from the top in the right-hand column is another design from the same leaf. Plant forms are good for this problem because in them we find so much radiation from a point as in leaves or from a center as in flowers. Students should be encouraged to make plant drawings and to use them as source material for much of their design work.

The exercises in this series are to be used with pupils of different ages, for it is with design as a famous teacher of languages said of his work: "The same material is presented to adults and to children, with method appropriate to each age." The teacher will know how to adapt the work to the grade.

## A Parish School in Italian Design

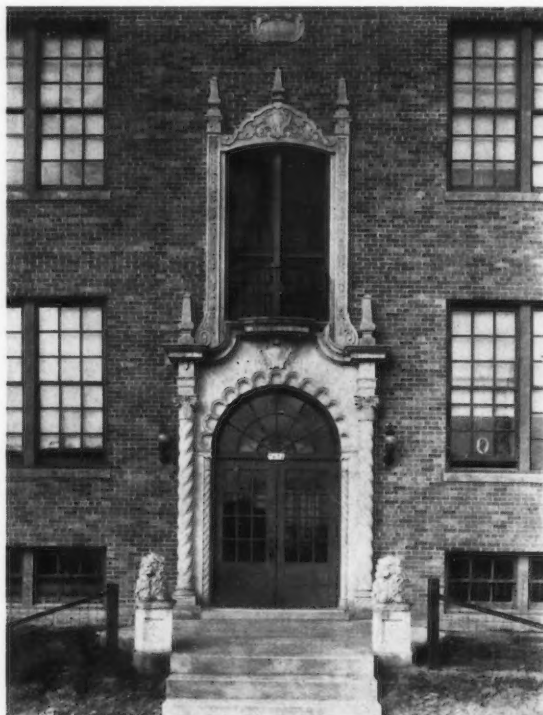
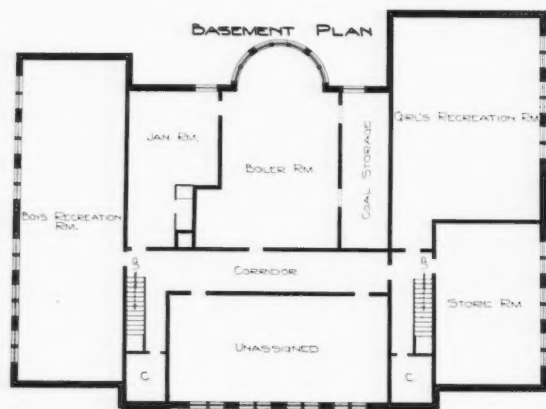
PIUS Eleventh School, in Milwaukee, was occupied December 27, 1929. It is a grade-school building, designed in Italian style with facing of buff brick and trimming of Bedford stone.

The principal frontage is 116 feet and the depth 81 feet. Accommodations are provided for 540 pupils at a cost of \$125,000 for the building, and \$15,000 for equipment.

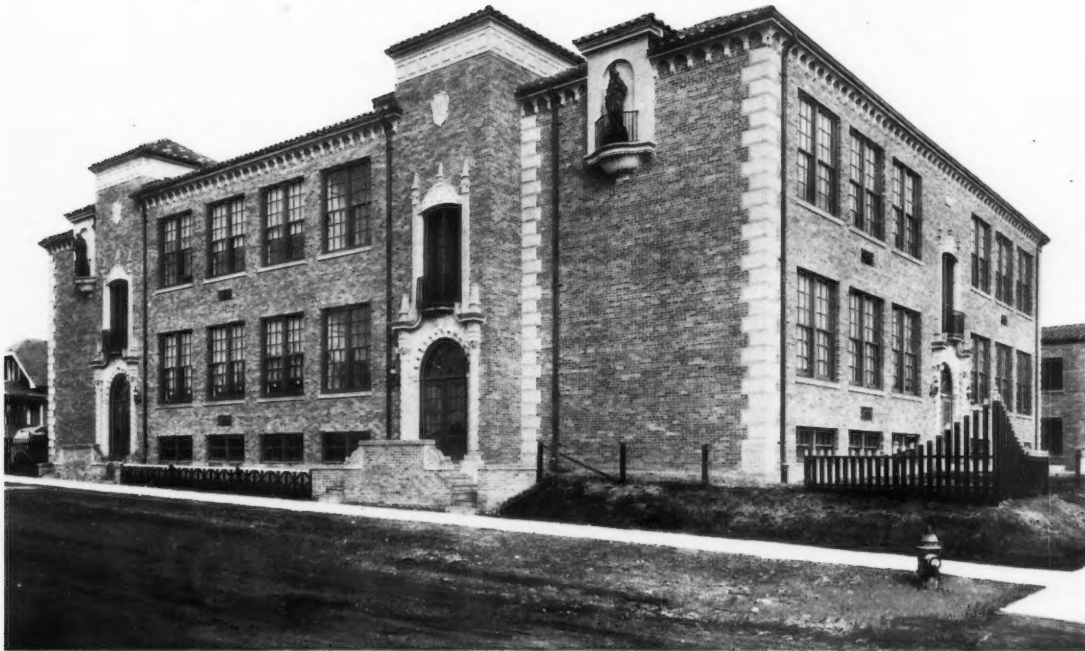
Modern, serviceable material has been used throughout. Brick, tile, steel, and concrete were the general construction materials. Steel joists and metal laths are used. The roof is covered with Spanish tile.

The corridor floors and wainscots are of a composi-

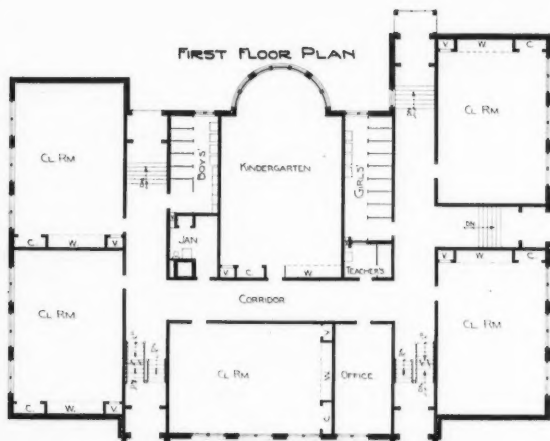
tion stone; the stairs are of terrazzo; the classrooms have oak trimming and composition tile floors. The



ENTRANCE TO PIUS XI SCHOOL



PIUS XI SCHOOL, MILWAUKEE, WISCONSIN

*Designed by Mark Pfaller, Milwaukee*

FIRST FLOOR PLAN

PIUS XI SCHOOL, MILWAUKEE, WISCONSIN



SECOND FLOOR PLAN

PIUS XI SCHOOL, MILWAUKEE, WISCONSIN

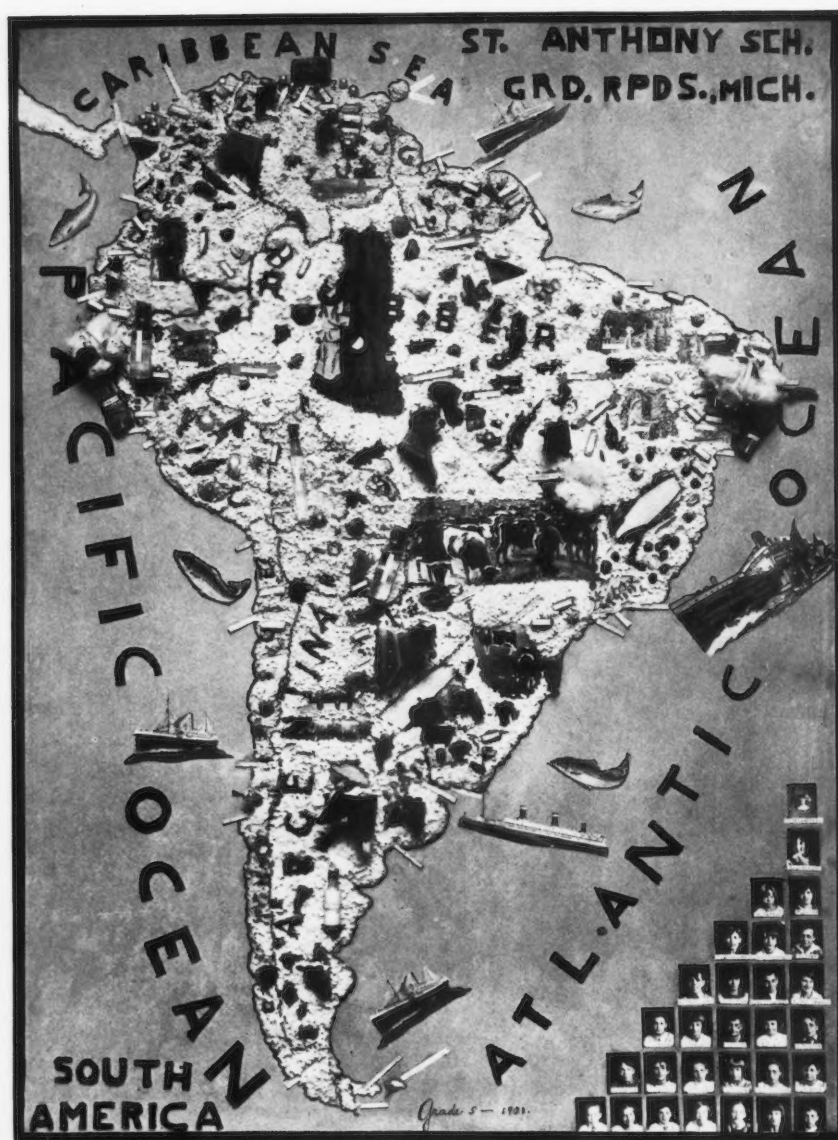
toilets have tile wainscot six feet high, marble partitions, and tile floors. The gymnasium has a wood floor.

A vapor vacuum type of heating is used together with a unit system of ventilation.

The basement contains the boiler room, janitor's

room, coal storage, two playrooms, and a storeroom. The first floor has five classrooms, a large kindergarten, and the office. The second floor has five classrooms, the assembly room, and the library. A covered passageway leads to the Sisters' home.





A PRODUCTS MAP OF SOUTH AMERICA

*This map was made by the fifth-grade pupils of St. Anthony School, Grand Rapids, Mich.*

## Making a Products Map

*Sister M. Rosalina, O.P.*

### Graphic View of Commercial South America

This map illustrating the project method in geography was sketched and molded on a 44 by 38-inch plaque of heavy mottling board by fifth-grade pupils of St. Anthony's School, Grand Rapids, Mich. The thorough study and wide research that was necessary in the securing of the facts used in the making of this map were enthusiastically pursued by even the slowest students in the class.

We read our geography textbooks for a few minutes each day. After that we spent a few minutes discussing various

topics read from other sources. The children were provided with geography scratch pads in which they made a list of all of the countries of South America, allowing one page for each. The students were at liberty to jot down any items of importance about each country, such as cities, products, manufactures, historical events, etc., as we went along.

The class became so interested in this project that they scanned every available sourcebook that treated on South America. I had never experienced such interest in a geography class before. The pupils, who seemed to have a dislike for geography before we began this project, now spent every

moment of their spare time gathering facts about the country that they studied.

After a sufficient amount of research work was done, products and pictures that could be used on the plaque were collected, and our work of unusual interest to all was begun. Certain ones were assigned to be responsible for the product collection of the various countries. Others were given the following tasks: the tracing of the map; the coloring of the ocean areas; the cutting of the letters; the filling of the bottles with salt and petroleum; the labeling of the articles; the cutting and the pasting of the pictures; and the filling of capsules with sugar or cocoa, etc.

After the articles had been collected, labeled, and properly attached to the plaque by means of narrow adhesive tape, we were ready for our salt-flour paste. Two at a time were instructed to mix this paste by using 3 parts of coarse salt to 1 of flour mixed with a very small amount of colored water. A paste of different delicate hues was used for molding the various countries. Two boys were engaged in coloring the water. They used nine glasses filled with water and three empty jars. Water-color paint cakes were used for the coloring.

Directions: Three glasses each of yellow, blue, and red, as basic colors.

Pour one glass of yellow and one glass of blue water into one of the empty jars. Use this solution for mixing green paste that you will need for certain countries.

Pour one glass of red and one glass of yellow into the second empty jar. Use this solution for mixing orange paste.

Pour one glass of red and one glass of blue water into the third empty jar and this will give you a lavender hue for mixing paste of that color.

Now you have six shades of colored water — red, yellow, blue, green, orange, lavender (violet). Use this water for mixing paste for the various shades desired. This is handier and easier than to try to mold the entire map out of white paste and then try to paint it after the products are stuck on to the plaque and the salt is dry.

#### Indicate Special Areas

Large letters spelling the words "RUBBER" were pasted in the Amazon Basin. Pictures showing natives collecting the latex from the rubber trees were pasted here and there in the rubber zone. Corn and wheat kernels indicate the grain fields. Coffee kernels and all small articles such as pieces of iron, tin, coal, etc., were imbedded in the substance representing the products of the particular parts of the country. Capsules containing sugar and cocoa disclose where these commodities are grown. Tufts of wool, cotton, and flax reveal on what part of the continent those products are raised. Heads and shoulders of tin cows, donated to us by the Chicago Creamery, represent the vast beef interests of the country. Pictures of tobacco plantations and shreds of tobacco show the tobacco fields. Gold, silver, and diamonds, which lend sparkle to the map, are shown by beads, sets, and Christmas-tree decorations. Salt and petroleum are contained in tubes and are attached with stickers to the proper locality. Raw materials from which chemicals and drugs are extracted, bearing labels with names strange to the lay mind, stud the map over a wide range of points. Shells and pearl beads along the shore line represent the industry in sea products. Not a single thing is missing according to our school commissioner and every thing is in its proper locality.

It is not only a product map, but a geographical map, a trade map showing imports and exports of the continent, and a map showing the locality of the numerous products, agricultural, pastoral, dairy, chemical, mineral, and whatever else the vast continent produces.

One hour's concentration on the plaque should be more fruitful of lasting information than weeks of pouring over cold print, is the opinion of many educators who examined the project.

#### Plan of Procedure

1. Trace the map outlining all of the countries.
2. Paste in the name of each country and important city.
3. Color all the bodies of water blue.
4. Fasten all the bulky articles, such as pieces of wood, bottles containing oil and salt, heads of cattle, bundles of grain, etc., with narrow strips of adhesive tape.
5. Paste labels on all articles that are foreign to us, such as Yerba Mate, quebracho, bismuth, etc. If these articles cannot be obtained, then paste a label in the place where they are produced.
6. Paste the pictures that represent fruit, garden truck, ships, recreational facilities, etc., on cardboard first; then paste them on the plaque.
7. The products that are small, such as coal, copper, iron, tin, cereals, etc., are placed in after the salt has been applied.
8. Have handy a good colored map of the country so that the pupils can see for themselves that no two adjoining countries should be molded with paste of the same color.
9. Now apply the paste prepared for the different countries around the articles that are already attached to the plaque. Use fingers for this process except where the spaces are too small, a pen knife may be used.
10. Place a heavy weight on all four corners of the plaque, and allow it to lie undisturbed for at least 24 hours.
11. Paste the names of the lakes and all other names cut out of black constructed paper, in their proper places. Warn the children to have even spacing between the letters and a large space between the words.
12. Lastly, the inkwork showing the outline of the entire map and of each country is made with india ink. A little black border around the entire map or plaque gives a finishing touch.

#### TEACHING PRAYER

An excellent lesson on prayer was contained in an article entitled "The Strength of God," by Rev. Francis Shea, C.P., in the September, 1930, issue of *The Sign*.

Father Shea points out the fact that our Lord gave us the perfect example of prayer not only in the Lord's Prayer, but also in His own life: "In the lonely deserts, on quiet mountain tops, morning and evening, before and after meals, sometimes through the entire night Jesus communed with His Father. Before undertaking any important work He prepared Himself for prayer and on all the great occasions in His life He engaged in this holy exercise.

"From the Prayer of Christ in the Garden," says Father Shea, "we learn also that God always answers prayers. In answer to this prayer the Father sent an angel from heaven to comfort Jesus. The prayer of our Lord in the Garden teaches us the condition necessary for a good prayer: 'Not My will but Thine be done.'

"Every prayer is answered. But we must first understand that the purpose of prayer is to enable us to do God's will, not to make God do our will. God wills that we pray; He desires to bestow blessings upon us that we may do His work in this world. When the thing we ask is not expedient for us or His work, He sends us His strength — grace to endure our lot whether it be poverty, sickness, loneliness, family trials, disappointment in life's ambitions, or even the frustration of projects which seem to us to be purely for His glory. Even as Jesus received through prayer the strength to endure His Passion, so we, using the same means, shall receive fortitude to bear our cross with Him and to be eternally numbered among the saved."

#### INDIVIDUAL EDUCATION

There is far too much mass education going on. I am all for the individual, being an individualist myself. A mass production of mind seems to me to be a dreadful thing. The supposition that you can create mind in this way is a diabolical idea. — G. K. Chesterton.

# The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph. D., LL.D., Editor

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## Confusion in Character Education

Perhaps the catchword that has the ascendancy at the present moment is character education. We have just reviewed as many as a hundred definitions of character, as we see a reason for the extraordinary confusion in the discussion and in the efforts in schools. It is no wonder there is confusion in process, for there is lack of definiteness in conception of the objective. Character is almost everything or anything. It is as inclusive as life itself; e.g., the reaction of experience on temperament. There is in some definitions a need for integration in the process, but the nature of the organization is not clear. Deliberation seems to be a part of the process in one definition, and in others it is not included. In some definitions the immediate reaction seems important; in others, some stability or permanence of reaction is required. In some instances character is identified with habit; and in others, will is emphasized as opposed to habit. In some definitions the environment seems all important; in others it is

the self, making the process of character formation one of self-control and self-direction. There is a considerable minority of the opinions that emphasize the need for principles. The end or purpose of human life is emphasized only in the Catholic definitions. Social usefulness or social expediency is apparently the test in most others. It is therefore important that Catholic teachers using any of the numerous and increasing number of books on character formation should be on their guard and analyze carefully the conceptions of character in these books. They should have definitely in mind what they conceive character to be, its process of development and particularly the place of religion in the process. We shall consider the matter frequently editorially, and welcome contributions from our readers. The articles written by Father Bowdern, S.J., in this JOURNAL in February and March are worth re-reading in this connection.

To give you an opportunity to meditate on this subject, here are some of the better definitions:

1. "Character is a perfectly educated will."—*Novalis*.
2. "By a person's character we understand the extent to which his life is directed towards a definite end, and ruled by a definite principle."—*Welton*.
3. "Character is a fixed condition of the soul, a permanent state in which the spirit lives and moves under the inspiration and guidance of deep-rooted principles. It is not a fitful thing, something which changes with the weather or comes and goes at beck and call. It is life, strong, exalted life, which outlasts the mortal breath and lives on for eternity."—*Tierney*.
4. "Character is life dominated by principles, as distinguished from life dominated by mere impulses from within and mere circumstances from without."—*Hull*.

## The Parochial Schoolhouse Problem

The indications are that new schoolhouse construction, as applied to the country at large, will not be relaxed because of the temporary business depression now afflicting the country. In fact, if present indications may be relied upon, the ensuing year will see school-construction labors continued with a reasonable momentum and expedition.

The spirit of the nation is, after all, opposed to a standstill or to inactivity. The inherent resourcefulness of the country, the enterprise and energy of its people, and above all, the optimism which always comes to the fore in a trying time, will reassert themselves.

The concern for the unemployed is thoughtful and sincere. The country has many needs in the way of rehabilitation of its housing, roadmaking, and the like. The schoolhousing of the country is, by no means, wholly satisfactory or entirely adequate. New schools are needed almost everywhere. The old need rehabilitation. School authorities are more inclined to create work for the unemployed than to restrict their operations. And that means parochial-school authorities as well.



Then there is the natural increase in the school population. It must be properly housed and trained. The school building of tomorrow must be safer, more useful, and more convenient than the school building of yesterday. Enterprise, mechanical ingenuity, and constructive ability will raise better schoolhouses in the year 1931 than ever before. The order of the day is economy in construction enterprise; namely, that economy which will bring the greatest return for the dollar.

It is with that approach to the subject that the CATHOLIC SCHOOL JOURNAL continues to present the latest schoolhouse plans. These offer the best thought and achievement in the field of school architecture. Those intrusted with the housing and training of the rising generation may by consulting our columns solve their problem more readily and more efficiently. The splendid contribution to the cause of American school architecture—an architecture which has become one of the marvels of a modern day—necessarily includes the Catholic parochial school. It ought not to be otherwise.

### The Diocesan Superintendent of Schools

The diocesan superintendents of schools will be meeting in the near future for an examination of conscience. They will consider from various angles "The Diocesan Superintendent of Schools." Nothing is more important in the development of the Catholic school systems in its foundations. From this center should go forth into every schoolroom an inspired leadership, an informed leadership, a stimulating leadership, not *laissez faire*, nor a dancing of attendance on the local public-school systems, not a living from hand to mouth.

We expect from the superintendents a frank and full facing of the problems and of the opportunity. We noted at their meeting last year a fine seriousness, a great desire to serve, a willingness to profit by experience, whoever's experience it may be, a spirit of investigation, and a willingness to experiment, but no "grabbing of" a thing merely because it was new, and no refusal to consider it because it was new.

There is as we noted in the meeting of last year a genuine professional spirit developing that augurs well, indeed, for the Catholic schools. We look forward with high hope and expectation to this year's conference.

### Religion Through Poetry

Dr. Rudolph G. Bandas in his suggestive *Catechetical Methods* says regarding religion and poetry:

"The intimate relation between religion and poetry is based on the very nature of each. To be a faithful and all-embracing interpretation of life, poetry cannot disregard what the vast majority of thinking men have considered as an essential aspect of human experience. As an appeal to the sublime and beautiful, poetry tends spontaneously toward God, Who is supreme and in-

finite Beauty. As a matter of fact, the greatest poems have been characterized by a profound religious spirit. . . . The finer expression of the religious spirit, on the other hand, demands and often achieves a poetical form. For whatever touches the human heart so profoundly as religion, naturally craves a poetical expression."

One must be struck at the extraordinary range of religious poetry available even on the elementary-school level as it is contained in the "Curriculum of Religion" which has been appearing in this JOURNAL for the past five months, and a similar number of poems are available for the upper grades. This does not, by any means, exhaust the material. We saw, too, the other day a significant volume on Christ in recent American poems (published by the Women's Press). We are making some selections from this volume to show what this material is like.

This correlation of poetry with religion ought to improve the general quality of our teaching of poetry. It will emphasize the content of the poetry, and whatever of form is taught will be incidental. It will aim to give pupils that finer breadth and spirit which is in all knowledge.

### Diocesan Summer Institutions

One of the established methods of training the teachers in service in the Catholic parochial schools is the summer institute of one week's duration. Would it be worth while for a diocese to make an analysis of the weaknesses of teachers in the diocese and give this analysis to the institute teachers for their guidance in the presentation of material at the institute, or frankly make it the basis of all the instruction in the institute?

### Other Institute Suggestions

Would it be worth while to consider using summer institutes

1. For a careful initiation of teachers in any new courses of study to be installed in the fall.
2. For a careful analysis of any new textbooks that may be introduced.
3. For the consideration of a series of proposals of policy which the diocesan superintendent will emphasize in the next year.
4. For grade conferences one hour a day.
5. For subject conferences one hour a day.

We should welcome a statement of program from institutes, or specially helpful experience with institutes.



### A Strange Attitude

We support our Catholic schools and patronize them, no matter how great the sacrifices, no matter how attractive the neutral schools are. After the children have been taught the Catholic viewpoint and they grow up to apply this viewpoint, we deliberately neutralize all the good work of our Catholic teachers by turning our youth over to the daily school of the masses, the secular press, the leveler of religions, principles, and morals. — *Catholic Daily Tribune*.

# A May Basket for Mother

Kathryn Heisenfelt

Time: Afternoon

Place: A Garden

Characters, as they appear:

TEDDY, a very little boy

MARY ELLEN, his sister

PETER, his naughty brother

MOTHER

THE CAN'T HIDE AWAYS (girls)

THE SCOLDERS (boys)

PULL AND TUGS (boys)

THE SOFT WORDS (girls)

THE PITY-PATS (girls)

THE JUMP-TO-DO'S (boys)

THE (2) MAY-DAY FAIRIES (girls)

[*The Can't Hide Aways and Scolders may be either boys or girls. This applies to the other groups as well. Any desired number may be used.*]

[*The Scene is laid in a garden, back of the home of Mother and the three children. It is a pretty garden with a high wall at the back. Against the wall tall flowers grow, and there are flower beds at the Right and at the Left. In the center Right is a garden bench.*]

[*Teddy runs in from the Right. He runs as fast as he can and he is crying. He goes to the extreme Left of the stage and then comes Center and looks out Right. He discovers that no one is chasing him and seats himself on the bench still wiping his eyes with his handkerchief.*]

[*Mary Ellen, his older sister, comes in Right. Teddy glances up hastily and in fright. But when he sees Mary Ellen he runs happily to meet her.*]

MARY ELLEN. Teddy! What's the matter? I was sure I heard you crying. What's the matter?

TEDDY. [*Stuffing his handkerchief in his pocket.*] I—I was crying.

MARY ELLEN. Why? Did you hurt yourself?

TEDDY. No—but Peter did.

MARY ELLEN. You mean Peter hurt you?

TEDDY. [*Almost ready to cry again.*] Yes—he did.

MARY ELLEN. Peter has been a naughty boy today. All he did was to scold and find fault with everything. Come, Teddy, let's sit down here and you tell me what happened. [*Leads him to bench Center.*]

TEDDY. You won't go away, will you, Mary Ellen?

MARY ELLEN. Of course not.

TEDDY. You did before.

MARY ELLEN. I just went to the store.

TEDDY. Why did you go?

MARY ELLEN. Mother needed some thread.

TEDDY. But Mother asked Peter to go. She asked Peter to get the thread for her.

MARY ELLEN. I know she did, but Peter wouldn't go!

TEDDY. Oh!

MARY ELLEN. Mother felt so badly. Peter has been a naughty boy today.

TEDDY. Yes, he has. He hurt me.

MARY ELLEN. You mean he HURT you, don't you, Teddy?

TEDDY. Yes, he HURT me. He hurt me awful.

MARY ELLEN. What did he do, Teddy?

TEDDY. He pinched me. Peter pinched me—right here. [*Rolls up a sleeve.*]

MARY ELLEN. Oh, dear—poor Teddy. But why did Peter pinch you?

TEDDY. I—I was playing. I was playing with Peter's engine.

MARY ELLEN. But Teddy, Peter doesn't want you to play with his engine. He told you not to—don't you remember?

TEDDY. But it's such a nice engine. I wish I had one.

MARY ELLEN. Maybe you will—maybe you'll have one next Christmas.

TEDDY. And then Peter came and took the engine, and hurt me.

MARY ELLEN. Peter was a naughty boy. He should be ashamed of himself.

TEDDY. Mary Ellen?

MARY ELLEN. What?

TEDDY. Peter did something.

MARY ELLEN. What did he do?

TEDDY. He did something naughty. He spoiled something.

MARY ELLEN. What, Teddy? What did he spoil?

TEDDY. He tore your basket.

MARY ELLEN. My basket?

TEDDY. The one you told me was a secret—the one you made for Mother.

MARY ELLEN. My May Basket! Teddy, do you mean my May Basket?

TEDDY. The basket with the little roses on it. Peter tore it.

MARY ELLEN. Oh, dear! [*She almost cries.*]

TEDDY. Mary Ellen?

MARY ELLEN. Oh, dear!

TEDDY. [*His arm around her neck.*] Mary Ellen? Can't we make another one? Can't I help you make another May Basket for Mother?

MARY ELLEN. Yes, you can help me, Teddy. You can cut the paper and I'll make a new basket. But that one was SO pretty. I wonder why Peter did that. I don't understand—

[*Peter enters Right. He is the eldest of the three and the tallest.*]

TEDDY. [*Nudging Mary Ellen.*] Look, Mary Ellen!

MARY ELLEN. Peter! You should be ashamed of yourself!

PETER. [*Imitating her.*] Mary Ellen! You should be ashamed of yourself!

MARY ELLEN. You tore my May Basket!

PETER. Did I? Who said I did?

MARY ELLEN. Never mind who said so—you did it.

PETER. I know who told you. That little stealer did. [*To Teddy.*] Wait till I get you! [*Teddy holds tight to Mary Ellen.*]

MARY ELLEN. Shame on you, Peter. You never used to be cross. And you never used to hurt Teddy—and—and spoil my May Baskets for Mother.

PETER. How did I know you had that Basket for Mother? Why didn't you say so?

MARY ELLEN. It doesn't matter whether the basket was for Mother or not. You had no right to spoil it. You should be ashamed of yourself. Why did you do it, Peter?

PETER. [*Fidgeting.*] Well—Bill and Tom came in the house to see my engine, and there was Teddy playing with it. That was bad enough—and then Bill found your crazy old basket.

TEDDY. It wasn't a crazy old basket—it was a pretty basket.

PETER. You keep still!

MARY ELLEN. So you just tore my basket because you were angry at Teddy?

TEDDY. Bill said that Peter was a sissy. Bill said that the basket was Peter's.

PETER. Yes—that's what Bill said. He thought that I made that silly old thing.

TEDDY. And then Peter said he didn't, and he tore the basket all to pieces.

MARY ELLEN. Now I have to make another one. I think you're awfully mean Peter—that's what I think. Just because someone said you were a sissy you did that. And you don't do as you're told—and you're cross to Teddy—and everything. I'm not afraid of you.

PETER. I suppose you think I'm afraid of YOU! Well, I'm not. *[Comes toward her.]*

TEDDY. Don't you pinch Mary Ellen!

PETER. I'll do anything I please. You keep quiet. *[Mother enters Right.]*

PETER. Did you hear what I said? I'll do anything I please. Anything—I—please. I'll pinch you if I want to!

MOTHER. Peter.

*[Peter rubs his toe in the ground sullenly.]*

MOTHER. Peter?

PETER. *[Not looking up.]* What?

MOTHER. I should think you would want to be alone for a while, Peter. Mary Ellen, take Teddy in the house for a while. *[They exit Right.]* Now, Peter, you stay out here. Sit over there on the bench and think. Think about everything you did today, and then come and tell me if you are satisfied with yourself. *[Exits Right.]*

*[Peter looks after her. He looks at the bench, then at the wall. He goes to the wall planning to jump over it, then looks back at the bench again. Finally he goes to the bench and plumps himself down on it. He rests his chin in the palms of his hands—thinking.]*

*[The stage darkens a little. The Can't Hide Aways enter Left. They are all dressed in black and white with tall pointed caps. Little bells jingle from their caps and their pointed shoes. They run in and make a circle around the bench. Peter remains in the same position. They make a semicircle behind him.]*

ALL. 1. You can't hide away—2. You can't hide away. *[1. Point left hand—2. Point right.]* 3. Here we are—we've come to stay! *[3. Point at him with both hands.]* 4. We're the thoughts you've had all day. *[Both hands to foreheads.]* 5. You can't hide away—6. You can't hide away. *[5. Point left hand—6 Point right hand.]*

FIRST. *[Runs extreme Right.]* Black is black

SECOND. *[Joining first.]* And white is white

THIRD. *[Ditto—all the rest fall in line as they speak.]* He's been bad

FOURTH. With all his might

FIFTH. White is white

SIXTH. And black is black

SEVENTH. What you do

EIGHTH. You'll get it back

*[If more than eight are desired, every other one may speak: if less, the speeches may be doubled. This applies to all the groups.]*

ALL. *[Pointing right hand at him.]*

You can't hide away. You can't hide away!

1. We've been with you *[1. Bowing, right hand to chest.]*

2. All this day *[2. Both hands, palms up at sides.]*

3. You can't hide away *[3. Point right hand at him.]*

4. You can't hide away *[4. Face him, point right hand emphatically.]*

5. Here we are, we've come to stay! *[5. Run out right.]*

PETER. *[Lifting his head for the first time, looks about him.]* I guess I've been wicked all right. *[Rubs his head as though to banish his thoughts.]* No matter what I try to think about, I only think about myself. Maybe I can think about something else. *[Bows his head again.]*

*[The Can't Hide Aways appear on top the garden wall. They line up and sit dangling their legs to the time as they say:]*

ALL. 1. You can't hide away. *[1. Point R. tap R. foot against wall.]*

2. You can't hide away. *[2. Point L. tap L. foot against wall.]*

3. We're your thoughts. *[3. Join hands, bend to the right.]*

4. We've come to stay. *[4. Join hands, bend to the left.]*

5. You can't hide away. *[Point R. tap R. foot against wall.]*

6. You can't hide away. *[6. Point L. tap L. foot against wall.]*

7. We'll show you what. *[Beckon to the right.]*

8. You did today. *[8. Beckon, with head and hand, to the left.]*

PETER. *[Looking back.]* Everywhere I look I see the same thing. If my eyes are open or shut, I see the same thing anyhow. *[He rises and goes Right.]*

*[Music. (Softly) This Is the Way We Wash Our Clothes.]*

*[The Scolders enter Left, and Right from back and down stage. They run here, there, and everywhere. Finally they make two circles around the flower beds Right and Left. Peter makes his way gingerly to the bench where he sits, his right hand propped under his chin. The scolders are dressed in streamers of orange and red and yellow. They seem like tattered persons—as they are. As the Scolders reach the flower beds the music swells. They sing as they dance with very jerky steps, raising the right foot high with the knee bent and the right arm high.]*

SCOLDERS. *[Right arm and foot.]* This is the way we

*[Left arm and foot.]* Scold all day

*[Right arm, etc.]* Scold all day

*[Left arm, etc.]* Scold all day

*[Ditto.]* This is the way we

Scold all day

We're all worn down to  
Tat—ters!

We haven't a pleasant

Word to say

All we do is

Scold all day

That is why we

Look this way

We're all worn down to  
Tat—ters!

*[During this the Can't Hide Aways on the garden wall sway to the right and to the left and sing the song with the Scolders. Peter shifts his position, shuts his eyes, rubs his head, but he cannot banish his thoughts.]*

*[The Scolders now hop right and left to the Music. Those at the left bed take the lead—the others follow forming a line. They hop to the music moving their arms jerkily right and left and forming a snake line around the stage. They finally stop in a straight line at the back of the stage in front of the garden wall. They sing the first verse of their song again, emphasizing the word SCOLD with exaggerated facial expressions. Peter rises and walks about the bench, then he seats himself wearily on it again as the music changes to a march—played very loudly and very fast.]*

*[The Pull and Tugs enter Right. They are dressed as pirates with large hats, gaudy sashes about their waists and their necks. Each carries a knife in his mouth. The first has a captive. He leads the struggling prisoner to the Left and all the others follow, shouting wildly. Peter looks on with horror, but no one pays any attention to him. These are Peter's thoughts of the day and Peter is but a helpless onlooker. The Pull and Tugs live up to their name. They pull the captive this way and that and finally throw him down at the Left. They form a semicircle Left behind him, kneeling on one knee*



and feeling their knives. All the while they emit low growls and snarls and keep up a pantomime of eager watching.]

[The Can't Hide Aways and Scolders smile and nod approval during the following: The music stops.]

FIRST. What shall we do with this fellow, my men? [Pointing to their captive.]

SECOND. Let's shoot him — let's kill him!

THIRD. When? Oh, when?

FOURTH. Our knives are so sharp — let's try them on him. [All brandish knives.]

FIFTH. We'll slash him and slish him!

SIXTH. ZIM— ZAM—ZIM! [All slash ferociously.]

[Peter rises. He can't stand any more. He puts his hands to his head.]

PETER. Oh, I've been wicked today. I hurt my little brother, and tore my sister's May Basket — and — and I wouldn't go to the store for Mother. What shall I do? Oh, I wish I could forget how wicked I've been.

[The Can't Hide Aways and the Scolders sway to right and left and point at him. The Pull and Tugs drag the captive to his feet. They also point at Peter — but with their knives.]

ALL. You can't hide away, you can't hide away,

We're the thoughts you had today.

You can't hide away, you can't hide away,

We're the things you did today.

[The Pirates all shout and wave their swords high above their heads.]

PETER. Go away! Go away and leave me.

SEVENTH. He says we should leave him.

ALL. Ha-ha! He-he! [All hold their sides and sway as they laugh.]

EIGHTH. He fears that we grieve him.

ALL. Ha-ha! He-he! [Action as before.]

PETER. Go away! Can't you see I'm sorry? I'm ashamed of myself and I'm sorry for what I did. Go away!

CAN'T HIDE AWAYS. [Inquiringly at each other.]

He says that he's sorry  
Did you hear that?  
That means we must run  
And run pitty-pat!

The Can't Hide Aways  
Must run when you say  
That you're sorry  
Come! Run away!

[They disappear back of the wall.]

[The Pull and Tugs draw their captive to his feet.]

SCOLDERS. [Looking at each other.]

He's ashamed of himself.  
That means we must go;  
We can't stay now,  
That much we know.

[Music. This Is the Way We Wash Our Clothes.]

[The Scolders march out as they came in. Exit Right. They sing as they go.]

SCOLDERS. This is the time we have to go,  
He said he was sorry and now you know;  
The Scolders must leave him in a row,  
We have to go — go — GO! [They run out.]

[The Pull and Tugs blindfold their captive.]

[Peter walks to the garden wall and leans against it with his head down. He is very ashamed and sorry.]

FIRST PULL and TUG. We'll have to go someplace else, my men.

SECOND. Can't we torture him just once again?

THIRD. You heard what he said. He meant every word.

FOURTH. He said he was sorry.

FIFTH. That much we heard.

SIXTH. Out with your knives. We'll shout as we dash.

SEVENTH. Our good, trusty blades!

EIGHTH. We'll clash and we'll clash!

[They form a circle and clash their blades together. The captive tries to take off the bandage. They seize him and bear him out Right with shouts and laughter.]

[Peter comes back to the bench.]

PETER. I must do something to make up for my unkind words, and the things I did. I wonder what I can do to let Mother know I'm sorry. I wonder if she'd like me to make a May Basket for her. Even if Bill does call me a sissy, I don't care. I want to tell Mother that I'm sorry.

[Music. A soft waltz. The Soft Words enter from the Right and Left and exit. They soon appear over the garden wall as the Pitty-Pats do a running step to the music and enter Left. They seat themselves at the base of the wall. The Jump-To-Do's enter jumping once to each measure. They enter Right and Left and sit, cross-legged, in front of each flower bed. The music continues very softly. Slowly the flowers in each bed part and the May-Day Fairies rise slowly. They are dressed in rose and may be costumed to resemble the flower — or be merely in the color. Each holds a great basket of flowers. The May-Day Fairies dance about the bench, tossing flowers to the Jump-To-Do's who catch them and tuck them in their coats.]

[Costumes. Soft Words: blue and white, long soft dresses with garlands of flowers in their hair. They hold garlands of the same flowers. Pitty-Pats: Long scalloped dresses, very full skirts, and broad-brimmed hats. Dresses in lavender and hats of a bright yellow. Jump-To-Do's: Green suits, long trousers, high hats.]

[Peter is seated on the bench still thinking deeply. But his thoughts are pleasant now. He is trying to plan how he'll ask forgiveness of his Mother.]

[The May-Day Fairies finish their dance and stand one at extreme Right and other extreme Left.]

[Music changes to "In the Good Old Summer Time."]

ALL [except Peter] sing in chorus:

In the happy, sweet Maytime,  
In the happy, sweet Maytime.  
Planning what we're going to do  
For that Mother mine.  
She's done so much for  
All of us.

ALL. And it's a very good sign  
When we want to make her happy  
In the happy, sweet Maytime.

PETER. That's it. I want to make Mother happy. What shall I do? [Thinks deeply.]

[The Soft Words sing. The others look at them.]

SOFT WORDS. [Singing; stand as they sing]:

Speak gently, soft, and low,  
Speak kindly, for you know  
That gracious words are magic things  
They make a dull day glow!  
No matter who you're talking to,  
Let the Soft Words flow.  
You'll make your Mother happy  
Speaking gently, soft and low.

PETER. Soft Words! Where did I hear of the soft words. I'll do that. I won't shout at Teddy — just because someone is with me. I'll use Soft Words. That's what I'll do.

[The Soft Words all look at each other. They smile and nod approval. Peter is smiling, too. The May-Day Fairies come to the bench and lean close to him, one on each side.]

MAY-DAY FAIRIES. [Singing to the same music.]

We're fairies bright and gay,  
We love the month of May  
Because it gives us every chance,  
Our loving thoughts to say.  
So fill your Basket high  
With flowers that never die,  
Flowers of love and kindness  
In the happy month of May.

[They dance to the back of the stage and stand Right and Left of the Pitty-Pats. The Pitty-Pats rise and come forward R. and L. They make a line broken in the center where Peter sits on the bench. As the Pitty-Pats come forward the Jump-To-Do's jump to their feet and go to the wall toward Center and Back. They stand at the wall. The Pitty-Pats speak with the music. All the others hum softly. Peter watches them eagerly.]

PITTY-PATS. Our hands were made, you know [They spread them, palms down.]

For loving hearts to show,  
Our thoughtfulness and  
Kindliness,

And never strike a blow! [They shake their heads.]

And so we are the Pitty-Pats. [Gesture of caressing.]

We use our hands to show

How much we love the whole wide world  
[Wide gesture.]

What hands are for, you know. [They hold them out to Peter.]

[They waltz slowly right and left back to the wall. The Jump-To-Do's come forward Center. The Pitty-Pats stand along the wall. Now and then they look up and smile at the Soft Words on the wall. The Soft Words give each Pitty-Pat a flower. The Pitty-Pats sniff the perfume and gently stroke the flowers.]

[The Jump-To-Do's line up on either side of the bench.]  
[Music continues softly; the others hum as the Jump-To-Do's sing.] Jump-To-Do's. [Singing.]

When Mother says "Do this, my dear,"

Do it quick and smile!

Don't hesitate one little bit

But jump [they jump] about a mile.

We are the jolly Jump-To-Do's

We're jumping all the while [jump]

It makes you happier, it does —

To Jump-To-Do — and smile. [They bow to Peter

Center and doff their hats. They repeat the song, jumping off Right and Left as they sing. Exit. Music ceases. But all hum softly to last exit of Pitty-Pats.]

[Peter rises. The May-Day Fairies go to each flower bed. As Peter speaks they slowly hide among the flowers.]

PETER. I'll do that. The next time that Mother asks me to run to the store I won't say "Yes, Mother" even. I'll jump right up, as fast as I can — like this [he jumps], and I'll RUN all the way to the store.

[The Pitty-Pats speak as the Soft Words hum.]

PITTY-PATS. [Slowly waltzing Right and Left, the same as they sang before.] [Exit.]

[Peter walks Right and Left, planning and thinking as the Soft Words continue to hum softly and slowly disappear behind the wall. The humming ceases altogether.]

PETER. A May Basket for Mother — with flowers that can't die. That's what I'll give Mother. [He is so happy he shouts and runs to the bench and stands on it. He is waving his arms as Mother enters Right.]

[The stage lightens.]

MOTHER. Why — Peter!

PETER. [Coming down and toward her.] Mother, I tore Mary Ellen's May Basket but I'm going to give you another one.

MOTHER. Are you, Peter?

PETER. Come here, Mother. [To bench.] Sit down here a minute, will you?

MOTHER. Just a minute; Peter. [She sits with him.] Now, what is it?

PETER. I just want to tell you, Mother, that I'm sorry and ashamed —

MOTHER. I'm sure you are, Peter.

PETER. But I'm going to give you the best May Basket you ever saw.

MOTHER. I thought you didn't like to make May Baskets.

PETER. I like this one. It's not a real basket, Mother, it's a make-believe one — but it's going to be filled with a special kind of flowers. The kind that doesn't die — do you know what I mean, Mother?

MOTHER. [Very softly.] I — I believe I do, dear.

PETER. I'll fill my basket with pitty-pats instead of — pulls and tugs. And I'll give you soft words instead of scolding all the time. Do you — do you know what I mean, Mother?

MOTHER. [Taking his hand.] Of course I understand, Peter. Did you think all this out by yourself?

PETER. Yes, I did — and I'm going to keep my word. I'll show you, Mother, that I can be good.

MOTHER. You are good, Peter — just a little bit, once in a while, you take a tumble.

PETER. Where's Mary Ellen and Teddy? Teddy can have my engine, Mother — and —

MOTHER. Oh, dear, that reminds me. Where is Mary Ellen? The thread wasn't the right color. I need —

PETER. Let me run and get it for you, Mother. May I? [Jumps up.]

MOTHER. Bless your heart, yes. Come, I'll get the thread and you can exchange it for me. [They go to the Right.]

PETER. Mother —?

MOTHER. What is it, Peter?

PETER. I'll always run errands for you after this, won't I, Mother?

MOTHER. [Her arm about his shoulders.] Of course you will, Peter. Mother could never, never manage without you. [EXIT.]

Curtain

## Assembly Program for Arbor Day

Antoinette Newton

Forest preservation and the need for planting trees should be emphasized in every celebration of Arbor Day. But in order to gain any real benefit from this annual program, all pupils from each grade must participate actively, or at least have some common interest, in it. Entertainment, consequently, must be offered for all levels. This suggested program, for an assembly of the entire school, will easily fulfill that important requirement, since the original papers may be read by the upper-grade students, poems recited by the intermediate ones, and talks on the different trees may be given by primary pupils.

1. What Is a Tree? Original paper, to be read by upper-grade pupil, explaining the following terms: taproot, surface roots, outer bark, inner bark, sapwood, heartwood, and crown.

2. Trees, by Joyce Kilmer. Recitation by intermediate pupil.

3. Cypress, willow, and pine trees. Three short talks on the beauty of these by one representative of each in the primary grades, who may dramatize thus: "I am the cypress. I . . ."

4. Why Trees Are Valuable to Man. Original paper, considering the factors of shade, lumber, fuel, food, and absorption of floods, cyclones, etc.

5. The Trees, by Lucy Larcom. Recitation.

6. Oak, Cedar, and Maple Trees. Short talks on utility of these.

7. Ballad of Trees and the Master, by Sidney Lanier. Recitation.

8. Apple, Cherry, and Peach trees. Talks on food value of these.

9. How Can We promote Forestry? Original paper.

# A Character Calendar

## Sisters M. Fidelis and M. Charitas, S.S.N.D.

*Editor's Note.* This Character Calendar for every day of the school year has been compiled by two School Sisters of Notre Dame: Sister M. Charitas, of Notre Dame High School, Chippewa Falls, Wis.; and Sister M. Fidelis, of Sacred Heart School, Calumet, Mich.

It is truly a *Character Calendar*. Certainly no student who studies these bits of information, suggestion, and exhortation from day to day can fail to profit spiritually, intellectually, and even physically. They speak, in sweet reasonableness, right to the heart of the reader.

A typewritten copy of the material for the day should be placed on the bulletin board with at least occasionally, a suitable picture. Perhaps the day's reflections could be mimeographed and a copy given to each student.

### April 1. ST. HUGH, Bishop

The blessing of God rested visibly on the labors of this saint. As Bishop of Grenoble, he transformed his whole diocese. Relying on the Pope's tacit consent, he resigned his bishopric and retired to a monastery. But the Pope put him under obedience to resume his duties as bishop. Some time before his death he lost his memory for everything except his prayers.

Well done, thou good and faithful servant, thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord.—*First Responsory*.

The greatest saints shunned the company of men when they could, and chose rather to live unto God in secret.—*Imitation: Book I*.

*Ideal:* St. Hugh was especially privileged by God from his early childhood. He had very holy parents and so he grew up in great love of God. In obedience to the Holy See, he became a bishop later but begged to be released from the burden that he might spend his last years in solitude and retirement.

*Today:* Do you crave being in the "limelight"? If you happen to be in a group today that is discussing the topic on which you have some information you would love to give, just look on and say nothing unless you are asked, and if you are asked an opinion, try to give it with the air of "you could all teach me a great deal" in your tone.

*Slogan:* A fool's heart is on his tongue.

### April 2. ST. FRANCIS OF PAULA, Confessor

When 13 years of age, St. Francis retired into the desert and led such a holy life that numerous disciples soon came to place themselves under his guidance. He then founded the Order to which in his humility he gave the name of Minims, the least in the house of God.

In his words there was a wonderful charm; he kept his virginity always inviolate; he was so great a lover of lowliness that he used to call himself the least of all.—*Second Nocturn: Fifth Lesson*.

O Lord, I have called upon Thee, and have desired to enjoy Thee, and am prepared to reject all things for Thy sake.—*Imitation: Book III*.

*Ideal:* At the tender age of 13, St. Francis entered the desert to live a hermit's life. It was not unusual in those days for young men to go into the desert when still quite young.

*Today:* It is certainly unfair to think that we would begin serving God when we are old. Give to God your love from a young heart, serve Him with the enthusiasm only young people have. The Apostles whom our Lord chose were comparatively young men, all of them. Our Lord loves young people, because they are so awake to His wants, so eager to serve One Whom they love. Those who return His love are nearest Him. Get on the inside row!

*Slogan:* As the twig is bent, the tree's inclined.—*Pope*.

### April 3. ST. RICHARD OF CHICHESTER

As Bishop of Chichester, St. Richard showed himself a zealous shepherd of souls. The strict economy of his own household enabled him to give abundant alms. He had great charity for the sick and the poor. He often excused the debts of those who owed him money.

At the point of death he caused an image of Christ suffering to be brought to him, and commended his soul to his Redeemer.—*Matins: Sixth Lesson*.

Love often knoweth no measure, but groweth fervent above all measure.—*Imitation: Book III*.

*Ideal:* A successful farmer, then a learned priest, then a bishop, finally chancellor to the king, Richard was all kindness to those in need, but stood like a wall against the king when the latter encroached on the rights of the Church.

*Today:* St. Richard had lived so careful a life that people came to feel that when Richard was doing a thing, it was right. Do your classmates ever think of you in such terms? For instance, when there is question of a movie, and they are not so certain whether the picture is good morally or not, does your going or not going mean to them that it is good or otherwise, because you are the kind of person who has high standards and lives up to them?

*Slogan:* So let your light shine before men.

### April 4. ST. ISIDORE, Archbishop

Lowly, meek, merciful, careful to restore the laws of Christianity and the Church, unwearied in establishing the same by his word and by his writings, St. Isidore shone in all graces. He founded monasteries and colleges. He himself taught in the latter.

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honor, and madest him to have dominion over the works of Thine hands.—*Matins: Psalm viii*.

Dart forth Thy lightning, and disperse them: shoot Thy arrows, and let all the phantoms of the enemy be put to flight.—*Imitation: Book III*.

*Ideal:* St. Isidore was a bishop, during which time he wrote a book on what a bishop should be and how he should live, and let all the saint himself practiced.

*Today:* When you write your English today, or when you chance to say that you feel you owe so much to your good parents and to your school, just check up on yourself, and see how much of that you really mean. Actions speak much louder than words.

*Slogan:* If to do were as easy as to know what to do, we had long since become saints.

### April 5. ST. VINCENT FERRER

Every day St. Vincent fasted. He preached every day and refused no one his holy and just advice. He often laid his hands on the sick and they recovered. He cast out unclean spirits, and made the deaf to hear, the dumb to speak, and the blind to see.

Lord, Thou deliverest unto me five talents; behold, I have gained five more.—*First Responsory: Verse*.

Principally, therefore, refer all things to Me; for it is I that have given thee all.—*Imitation: Book III*.

*Ideal:* St. Vincent was a great preacher; the topic of his sermon was most often, "Arise, ye dead, and come to judgment." By impressing upon the mind of his hearers the thought of the coming judgment, he brought about many conversions.

*Today:* Suppose an angel were to tell you this morning that tonight at seven you would be called away by death, what would you do? You may be called before that time, or very shortly after; in any case, it is well worth your while to be ready. "Thou shalt not know at what hour I will come to thee."—*Apoc. iii, 3*.

*Slogan:* Be ye therefore ready, for at what hour you think not, the Son of Man will come.

### April 6. ST. CELESTINE, Pope

St. Celestine's reign is noteworthy for the condemnation of the heretic Nestorius. It was St. Celestine who sent St. Germanus to Britain and St. Paladius to Scotland. Many authors of the life of St. Patrick say that that apostle likewise received his commission to preach to the Irish from St. Celestine.

Let all those that put their trust in Thee rejoice, O Lord, for Thou hast blessed the righteous; Thou has compassed him with Thy favor as with a shield.—*Second Nocturn: Second Antiphon*.

Study, therefore, so to live now, that in the hour of death thou mayest be able rather to rejoice than to fear.—*Imitation: Book I*.

*Ideal:* St. Celestine was a pope whose whole reign was a continual combat against heresy, but the saint was undaunted, his only object being truth and right.

*Today:* When about to do or not to do certain things, never let the thought "What will people say?" influence your decision. The only thing that ever counts is "What is right in this case and what will God think?"

*Slogan:* Know you're right; then go ahead.

### April 7. BLESSED HERMAN JOSEPH

Blessed Herman Joseph was devoted to the Blessed Virgin in a very special manner. As a child, he spent much of his playtime in the church near the statue of the Blessed Virgin where he received many favors. Once our Lady took an apple from



Herman which he offered her in pledge of his love. His companions called him Joseph because of his love for Mary.

Thy suppliant people, through the prayer  
Of the blest saint, forgive;  
For his dear sake Thy wrath forbear  
And bid our spirits live.—*Lauds: Hymn.*

By two wings is man lifted above earthly things; viz., by simplicity and purity.—*Imitation: Book II.*

*Ideal:* This dear young saint is too charming for words. You know the story of his bringing an apple to the Infant Jesus, do you not, and our Lady reaching down to accept it?

*Today:* Read the life of this sweet and simple saint; you will like it certainly. Try to establish in your own life a personal relation with our Savior and His Blessed Mother. Of course, you cannot see them when you go in to talk things over with them; but you cannot see your mother either when you speak to her by telephone, can you?

*Slogan:* Lord, I believe; help Thou my unbelief.

#### April 8. ST. PERPETUUS, Bishop

St. Perpetuus had a great veneration for the saints, and respect for their relics, adorned their shrines, and enriched their churches. As Bishop of Tours he labored by zealous sermons and wholesome regulations to lead souls to virtue.

I will come into Thine house: I will worship toward Thine holy temple in Thy fear.—*Second Nocturn: Psalm v.*

I am the Rewarder of all the good, and the mighty Prover of all the devout.—*Imitation: Book III.*

*Ideal:* The principal devotion of this saint was to the relics of the saints. He built larger the church of St. Martin to accommodate the many worshippers.

*Today:* We venerate anything that George Washington ever used or touched, and rightly so. Read very carefully in your *Catholic Worship* the portion on Veneration of Relics; you should be well informed on such topics that you may give intelligent answers to inquiring non-Catholics.

*Slogan:* Know you not that you are the temples of the Holy Ghost?

#### April 9. ST. MARY OF EGYPT

Mary of Egypt was a public sinner for seventeen years. She went on a pilgrimage to Jerusalem and with the crowd was about to enter the church where the True Cross was kept. An invisible force prevented her from entering. Touched by the grace of God, she admitted her sinfulness, entered the wilderness and did penance.

Favor is deceitful and beauty is vain; a woman that feareth the Lord, she shall be praised.—*Prime: Chapter*

To be without Jesus is a grievous hell; to be with Jesus a sweet paradise.—*Imitation: Book II.*

*Ideal:* When still quite young, Mary left her father's home that she might live a life of sin without restraint. At a festive celebration held in a certain church, Mary wished to enter the church with the rest but was held back. The realization of her sinfulness dawned upon her and she lived a strict life of penance to her death.

*Today:* Mary of Egypt was converted by turning in prayer to our Lady. Our Blessed Mother never forsakes anyone who has recourse to her, and when turning to her in prayer, strive to live as our holy Mother would have us live. If you have not adopted the practice already, make it a life's habit to say the Hail Mary three times each day.

*Slogan:* Blessed is he that watcheth daily at My gates.

#### April 10. ST. BADEMUS

St. Bademus founded a monastery in Persia. He led his religious on the path of perfection in all sweetness, prudence, and charity. To crown his virtue, God permitted him to be taken prisoner and tortured for his Faith. He was beheaded.

I will liken him unto a wise man who built his house upon a rock.—*Vespers: Antiphon.*

In the Cross is salvation; in the Cross is life; in the Cross is protection from enemies.—*Imitation: Book II.*

*Ideal:* While waiting for martyrdom a traitor to the Faith was admitted into his cell to dispatch him with a sword. Bademus was so patient to the several wounds inflicted by the unfortunate fellow Christian that persons standing about were moved to acknowledge the beauty and power of the Faith of Bademus.

*Today:* Open-minded non-Catholics will be moved to inquire into your Faith far more on account of your good example than for any other reason. It is a dreadful responsibility to have on one's soul to have discouraged even one soul's conversion by our bad example.

*Slogan:* Nor knowest thou what argument, thy life to a neighbor's creed has lent.—*Emerson.*

#### April 11. ST. LEO THE GREAT

When the terrible Attila, "the Scourge of God," was at the gate of Rome, St. Leo went out to meet him and prevailed upon him to turn back. Attila later admitted that he saw two venerable personages on each side of the Pope and impressed by these, he had withdrawn.

He hath made him a blessing unto all nations, and hath established His covenant upon his head.—*Second Responsory.*

In all this, I beseech Thee, let Thy hand govern and teach me, that I may in no way exceed.—*Imitation: Book III.*

*Ideal:* When this Pope read his message at the general council, the assembled bishops cried out in one voice "Peter has spoken through Leo."

*Today:* Do you readily acknowledge greatness in others? Do you like to hear others praised? Do you ever want to say some unkind thing when you hear another praised? When someone else is praised in your presence, are you quite willing to add another favorable compliment? Search out your mode of thinking under this head today.

*Slogan:* Lord that I may know Thee; that I may know me; that I love Thee and despise myself.—*St. Augustine.*

#### April 12. ST. JULIUS, Pope

Like so many other popes at that time, St. Julius labored all his lifetime to exterminate heresy. He struggled against the Arians despite their threats against his life.

Thy Martyr, he ran all valiantly o'er

A highway of blood for the prize Thou hast given.

—*First Vespers.*

Such a one is conqueror of himself, and lord of the world, the friend of Christ, and an heir of heaven.—*Imitation: Book II.*

*Ideal:* Like many of the early bishops, St. Julius fought a constant battle for the Faith against the Arians in 352.

*Today:* Do you get a thrill when you think that you are a member of a family that dates back to 352 and even back to the first century? And, oh, to have our Lady for mother, Christ for brother, God for father, and heaven for home! As you walk about today, keep saying prayers of thanksgiving in your heart all the while.

*Slogan:* My soul doth magnify the Lord.—*Magnificat.*

#### April 13. ST. HERMENEGILD, Martyr

Hermenegild, though an Arian, married a Catholic and became a convert. His father on hearing the news had him imprisoned. On Easter Day an Arian priest entered his cell and offered him pardon if he would receive communion from him. Hermenegild refused and knelt with joy for the death stroke.

Then shall the just stand with great constancy against those that have afflicted them and taken away their labors.—*Epistle: Book of Wisdom.*

Oh, how many and grievous tribulations did the Apostles suffer, and the martyrs, and confessors, and virgins, and all the rest who resolved to follow the steps of Christ.—*Imitation: Book I.*

*Ideal:* The son of a heretical father, Hermenegild became a Christian and was in consequence put to death upon the order of his own father, for whom the martyr prayed even when dying. His prayer converted his father, who strove to do what he could to bring his kingdom back to the true Faith.

*Today:* The prayer of the dying St. Stephen gave to the world the glorious St. Paul; the prayer of Hermenegild was instrumental in bringing a kingdom to the Faith. Pray for the conversion of sinners, even if you never know the definite persons who have been converted by your prayers; you will meet them in heaven.

*Slogan:* He that shall convert one sinner from his evil ways, shall save his own soul from death.

#### April 14. ST. JUSTIN, Martyr

As a pagan philosopher, St. Justin examined the pagan philosophical systems and found only error and false wisdom. Then he examined the word of the Crucified God and became a Christian. He became celebrated especially by two Apologies which he had the courage to address to the persecuting emperors.

Thou hast crowned him with glory and honor, O Lord. And madest him to have dominion over the works of Thy hands.—*Matins: Verse and Answer.*

Jesus Christ alone is singly to be loved; for He alone is found good and faithful above all friends.—*Imitation: Book II.*

*Ideal:* When Christ promised that the "gates of hell would not prevail against the Church," that promise was God's own promise. You note that always when persecution arises, there are great leaders in the Church who defend the Church's cause and lead her children to safety.

*Today:* Pray for perseverance in your faith. We are told that we must earn this latter grace; that God grants it to those only who ask it.

*Slogan:* Lord, increase our faith.

**April 15. ST. PATERNUS, Bishop**

St. Paternus founded monasteries and built churches for the greater glory of God. Some false brethren having created a division of opinion among the bishops of the province with respect to St. Paternus, he preferred retiring rather than afford any ground for dissension.

This is the faithful and wise steward, whom the Lord setteth over His family.—*Secret.*

In silence and quiet the devout soul maketh progress, and learneth the hidden things of Scripture.—*Imitation: Book I.*

*Ideal:* Rather than cause dissension among the bishops, Paternus preferred to go into solitude.

*Today:* When somebody says a certain thing happened last Tuesday when you *know* it was on Monday, do you keep on insisting until you have your way? Philosophize! What is the difference? In nonessentials, the wiser man always gives in. Be wise!

*Slogan:* Saying a thing is when it is not, never makes it be.

**April 16. EIGHTEEN MARTYRS OF SARAGOSSA**

St. Optatus and seventeen others were martyred on the same day. On this day the Church also celebrates the feast of Encratis. In order to escape marriage, this saint fled from her father's house to Saragossa where the persecution was hottest. She was seized and put to death.

As gold in the furnace hath the Lord tried His chosen ones and received them forever as burnt offerings.—*Second Antiphon.*

He is gone before thee, carrying His cross, and He died for thee upon the Cross, that thou mayest also bear thy cross and love to die on the cross.—*Imitation: Book II.*

*Ideal:* This is the first group we have had in April. Teachers speak sometimes of this or that class as "that splendid crowd of such and such a year." So very much depends upon the leader in a class.

*Today:* If you know from past experience that you are not a leader, then be a good follower, that is, know whom to follow. If you can be a leader, lead your group to fine and noble things as these saints today were led.

*Slogan:* I am a part of all I have met.

**April 17. ST. ANICETUS, Pope and Martyr**

Though St. Anicetus did not shed his blood for the Faith, he suffered and endured untold dangers. He preserved his flock from heresy and brought comfort to those in pain.

Novena for the Feast of Our Lady of Good Counsel begins.

Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be changed into joy.—*Gospel: John xvi.*

For He manifestly exhorts His disciples that follow Him and all that desire to follow Him, to bear the cross saying: "If any man will come after Me, let him deny himself and take up his cross and follow Me."—*Imitation: Book II.*

*Ideal:* This saint gave his life for Christ very near the day on which we commemorate our Savior's death. He had only shortly before helped to establish a fixed time for the keeping of Easter.

*Today:* We should all be copies of Christ. Could anybody trace resemblances in you? Would anybody not knowing, guess from your actions that you are even a Catholic?

*Slogan:* Imitation is the highest form of compliment.

**April 18. ST. APPOLLONIUS, Martyr**

This saint was a noted Roman citizen who became a Christian. A slave reported his conversion to the emperor. St. Appollonius was ordered to give up his religion or sacrifice his life and fortune. The saint courageously rejected these terms of safety and was beheaded.

If any man serve Me, him will My Father, Who is in heaven, honor.—*Lauds: Antiphon.*

Whoever is not willing to suffer all things, and to stand resigned to the will of his Beloved, is not worthy to be called a lover.—*Imitation: Book III.*

*Ideal:* Another martyr! There is a veritable halo of martyrs about Easter time, when we keep the greatest feast of the year, the Resurrection of the King of Martyrs.

*Today:* Oh, to belong to the bodyguard of the King! To have Him point me out in the crowd about and say "I want you in My immediate personal guard of men." Could you have the heart to say "Perhaps later on"?

*Slogan:* I want to be a soldier in the force of Christ, my King.

**April 19. ST. ELPHEGE, Archbishop**

When the Danes sacked the city of Canterbury, St. Elphege was carried off in expectation of a large ransom. St. Elphege would not permit his people to raise the ransom money but preferred to remain in prison rather than deprive the poor of the little they had. In fury the Danes put him to death.

For lo, the wicked bend their bow, they make ready their

arrows in the quiver, that they may privily shoot at the upright in heart.—*Matins: Psalm x.*

Let the least be to thee as something very great, and the most contemptible as a special favor.—*Imitation: Book III.*

*Ideal:* St. Elphege was taken prisoner and when his friends wished to raise money to buy his freedom, he chose rather to remain in a dungeon than to impoverish still more the poor.

*Today:* The poor are easily imposed upon. When someone tells you of how cleverly he fooled this or that person and "they never knew it," if you have not courage enough to express your contempt, at least, do not show your approval; and—don't ever do the same.

*Slogan:* Oppression of the poor—a sin crying to heaven for vengeance.

**April 20. ST. MARCELLINUS, Bishop**

St. Marcellinus preached the Gospel with great success in the neighborhood of the Alps. By his example as well as by his earnest words he won many of the heathens for Christ. Burning with zeal for the glory of God, he sent Vincent and Dominus to preach the Faith in those parts he could not reach.

This is he who wrought great wonders before God, and the whole earth is full of his teaching. May he pray for all people, that their sins may be forgiven unto them!—*Sixth Responsory.*

Consider each thing as flowing from the Sovereign Good and therefore all must be returned to Me, as to their origin.—*Imitation: Book III.*

*Ideal:* Are you amused at the variety of names of the different saints? Just as varied as the names, are the saints themselves. You see, they were people just like ourselves, and no two of us are just alike either, nor will we be alike when we are finished saints.

*Today:* A saint? One who does his duty as God wishes him to do it. A saint may be a farmer, student, druggist, clown in a circus, teacher, priest, Sister, hermit, merchant, lawyer, ferryman, cobbler, policeman, fireman, anything. One thing—to do his duty as well as he reasonably can for God.

*Slogan:* I would be a saint.—*St. Scholastica.*

Will it.—*St. Benedict's answer.*

**April 21. ST. ANSELM, Archbishop of Canterbury**

The life of this bishop was a constant struggle against the King of England in defense of the rights of the Church. Accused of disloyalty to the King, he replied: "If any man pretends that I violate my Faith to my King cause I will not reject the Holy See of Rome, let him stand forth, and in the name of God I will answer him as I ought." No one took up the challenge and all present sided with the saint.

O right excellent teacher, light of the Holy Church, St. Anselm, blessed lover of the Divine Law, pray for us to the Son of God.—*Antiphon.*

Let there be nothing great, nothing high, nothing pleasant, nothing acceptable to thee but only God Himself, or what comes from God.—*Imitation: Book II.*

*Ideal:* As far back as 1109 St. Anselm was teaching Latin to members of the English court and introducing them to the literature of the Greeks and Romans.

*Today:* You know how much you despise people who show off when they think they know a little more than those about them. Profit by their example and do not do the same, particularly with your own parents; be very careful never to pretend superiority if you are getting a better education than they have. You understand you would not be able to read if it were not for your good parents looking after your education and keeping you alive.

*Slogan:* Honor thy father and mother that it may be well with thee.

**April 22. ST. SOTER AND ST. CAIUS, Popes, Martyrs**

By the sweetness of his discourses, St. Soter comforted all persons with the tenderness of a father, and assisted the indigent with liberal alms, especially those who suffered for the Faith. Caius, whose relics are kept in the sanctuary of St. Sylvester at Rome, governed the Church a century later and was put to death in 296.

O ye saints and righteous, rejoice in the Lord. Alleluia! God hath chosen you for His own inheritance.—*Vespers.*

For divine charity overcometh all, and enlargeth all the powers of the soul.—*Imitation: Book III.*

*Ideal:* Each of these saints was a pope and gave his life for his Faith. But you know what Sir Galahad said: "If I shall lose my life, I shall find it," meaning that if one gives one's physical life for the cause of God, one finds eternal life.

*Today:* Have you ever heard your father, perhaps, or your older brother talking about different employers in town and saying, "He's a fine boss, he pays his men well"? And everybody likes to work for such an employer. No employer on earth pays as high wages as God does. For the least service, He has Him-

self promised "a hundredfold." Work for Him only, regardless of who your intermediate foremen are.

*Slogan:* Thousands at His bidding speed o'er land and sea without fail.

#### April 23. ST. GEORGE, Martyr

In his youth, St. George chose a soldier's life, and soon obtained the favor of Diocletian. But when the emperor began to persecute the Christians, St. George rebuked him and threw up his commission. He was in consequence tortured and beheaded. As years rolled by, St. George became a type of successful combat against evil, the slayer of the dragon, the darling theme of camp and story.

Lord, Thou hast compassed him with favor as with a shield.  
— *Vespers.*

Everyone, therefore, should be solicitous about his temptations, and watch in prayer, lest the devil find opportunity to catch him; who never sleepeth, but goeth about, seeking whom he may devour. — *Imitation: Book I.*

*Ideal:* Since St. Sebastian, this is the first outstanding soldier saint we have had. And don't you admire a fearless soldier when he is at the same time a *man*; that is, one who fights successfully the battles in his own soul? St. George is always represented slaying a huge monster.

*Today:* Pray to St. George for power against temptation, and learn to know that it is not the number of stripes on your sleeve that mark your distinction as a soldier, but the victories your angel chalks up won on your own private battlefield.

*Slogan:* His strength was as the strength of ten because his heart was pure. — *Tennyson, of Sir Galahad.*

#### April 24. ST. FIDELIS OF SIGMARINGEN, Martyr

St. Fidelis was at first a lawyer and took so much interest in the poor that he was called "the advocate of the poor." He became a Capuchin. He had a tender love for the Mother of God. After a sermon delivered at Sevis, he was attacked by Calvinists and stabbed to death.

Precious in the sight of the Lord is the death of His saints. — *Third Responsory.*

Rare indeed is a faithful friend who will persevere in all the pressing necessities of his friend. — *Imitation: Book III.*

*Ideal:* The mayor of a city for a time, this saint became a Capuchin and begged that he might be sent among those who would, in return for his service, give him the palm of martyrdom, for he wished to die for Christ Whom alone he loved. His wish was granted and he was stabbed to death.

*Today:* Fidelis means faithful, and such this saint was. Have you ever noticed how well nicknames fit the person to whom they are given? What name would fit you best? Be honest with yourself. If your guardian angel who is with you all day were to be unkind enough to name you rightly, what would he call you?

*Slogan:* Come, thou good and faithful servant, enter into the joys of thy Lord!

#### April 25. ST. MARK, Evangelist

St. Mark, the disciple of St. Peter, is one of the four Evangelists, who wrote, under the inspiration of the Holy Ghost, an abridgement of the life of Jesus. His narration begins with the mission of St. John the Baptist whose voice was heard in the desert; he is represented with a lion at his feet.

O God, Who didst exalt blessed Mark, Thy evangelist, by the grace of preaching the Gospel, grant, we beseech Thee, that we ever profit by his erudition, and be defended by his prayer.  
— *Collect.*

Thanks be to Thee, O Lord Jesus, Light of eternal Light, for the table of Holy Doctrine, which Thou hast ministered to us Thy servants, the Prophets and Apostles, and other teachers. — *Imitation: Book IV.*

*Ideal:* Did you see the picture "King of Kings"? Then you remember the little boy whom our Lord cured of lameness. St. Mark was a disciple of St. Peter and his Gospel is really the Gospel as dictated by St. Peter.

*Today:* How ready are you to help further an enterprise which you yourself have not initiated. Suppose a member of your class suggests "Let us get up a program for our English period on this or that author" are you tempted to say to somebody else "So-and-so does love to order us around" or do you go right to work and say "Fine! What can I do?"

*Slogan:* The dog in the manger could not eat the hay himself, but neither would he allow the horse to have it.

#### April 26. OUR LADY OF GOOD COUNSEL

The devotion of Our Lady of Good Counsel is spreading rapidly through the Church. It originated in Genazzano, a village in the neighborhood of Rome, where an Augustinian church, in which is enshrined a miraculous picture of our Lady, has been for centuries a place of popular pilgrimage.

Let us all rejoice in the Lord, celebrating a festival day in

honor of the Blessed Virgin Mary, Mother of Good Counsel, in whose solemnity the angels rejoice and give praise to the Son of God. — *Introit.*

Happy is he whom truth teacheth by itself, not by figures and passing sounds, as it is in itself. — *Imitation: Book I.*

*Ideal:* You should know the story of this feast. Look for the name Genazzano in the *Catholic Encyclopedia* now and you will find a very fine account.

*Today:* We pray to Our Lady of Good Counsel for advice as to what we should do in important issues. Pray to her today very particularly for the grace of knowing what to do for a life's work. It would be an excellent thing to put your vocation and your future success entirely in the hands of Our Lady of Good Counsel.

*Slogan:* Mother, tell me, what am I to do.

#### April 27. ST. PETER CANISIUS, Confessor and Doctor of the Church

The feast of this saint was extended to the Universal Church in 1926. He was born in Holland and spent his missionary life in Germany. By his eloquent preaching, by the foundation of several colleges, by the missions intrusted to him by the Sovereign Pontiff, he stopped the progress of Protestantism and caused Catholic life to flourish.

O God, Who didst strengthen blessed Peter Thy Confessor, for the defense of the Catholic Faith: grant in Thy mercy, that by his example and teaching the erring may be brought to repentance, and the minds of the faithful remain firm in the confession of the truth. — *Collect.*

I shall have, moreover, for my consolation and a mirror of life, Thy holy books, and above all these, Thy most holy Body for my special remedy and refuge. — *Imitation: Book IV.*

*Ideal:* St. Peter Canisius believed that Catholics would live better and be better able to defend their Faith if they themselves knew it better. Therefore, he arranged the main truths of our faith in a system of question and answer, from which we have our present-day catechism.

*Today:* Unless you know your faith and continually study it, you will not be able to answer the questions that arise in your own mind, nor those that others put to you.

*Slogan:* The greatest need of the Church today is intelligent laymen who can explain their Faith.

#### April 28. ST. PAUL OF THE CROSS

The 81 years of this saint's life were modeled on the Passion of Jesus Christ. When a little boy, a heavy bench fell on his foot. He spoke of the wound as a "rose from heaven." St. Paul founded the Order of the Passionists. He died while the Passion was being read to him.

When His holy one called, the Lord heard him, and gave him peace. — *Matins: First Antiphon.*

Then all the servants of the Cross, who in their lifetime, have conformed themselves to Him that was crucified, shall come to Christ their Judge with great confidence. — *Imitation: Book II.*

*Ideal:* The Passionist Order of priests was founded by this saint who established the Order that he might thus propagate devotion to the Passion of our Lord.

*Today:* Suppose you were sentenced to be executed tomorrow at ten and somebody, a good friend of yours, offered to take your place that you might go free, could you ever forget such kindness? And suppose that friend was God? That is your case exactly; think about it today, and since you cannot really thank Him as He deserves, at least, refrain from insulting Him.

*Slogan:* He loved me and delivered Himself up for me.

#### April 29. ST. PETER OF VERONA, Martyr

St. Peter was a Dominican who preached against the heretics of Lombardy and converted many. Once when exhorting a vast crowd in the burning sun, the heretics defied him to secure shade. St. Peter prayed and a cloud overshadowed the audience, thus proving his Creator's protection.

May the Sacraments of which we have partaken defend Thy faithful people, O Lord, and by the intercession of blessed Peter, Thy martyr, insure them safety against all the attacks of their enemies. — *Postcommunion.*

Do, Lord, as Thou sayest, and let all wicked thoughts fly from before Thy face. — *Imitation: Book III.*

*Ideal:* Born of heretical parents, Peter became a Dominican and spent his life working against the heretics. It is said that he never committed a grievous sin. People who claim to know far more than they really do know, will tell you that it is impossible to go through life without grievous sin. Know from the example of this saint and, God grant, from your own life, that it is possible with God's help which we can obtain through prayer.

*Today:* Listen carefully to every bit of instruction given you, study your lessons well, when you are told of some weakness of character you have, be grateful and set about trying to strengthen your character along those lines, that, like Cyrano de



Bergerac, you may carry unsullied to God's throne the white banner of your virtue.

*Slogan:* If any man love Me, My Father will love him and We will come and dwell there.

#### April 30. ST. CATHERINE OF SIENA

In her childhood, St. Catherine chose Jesus for her Spouse. Subjecting her delicate body to severe mortifications, her only support during prolonged fasts was Holy Communion. She received the stigmata from her Crucified Lord. It was by her persuasion that Gregory XI left Avignon to return to Rome.

In the virginal fragrance of the virtues of blessed Catherine, whose feast day we are keeping, together with the Saving Victim to be laid upon Thine altar, may our prayers, O Lord, mount on high to Thee. — *Secret.*

I am He that in an instant elevateth the humble mind to com-

prehend more reasons of the eternal truth than if anyone had studied ten years in the schools. — *Imitation: Book III.*

*Ideal:* She was a member of a very large family, which was probably one of the main reasons for her sanctity. Boys and girls who have many brothers and sisters learn at home to be unselfish, to be kind, to be forbearing, which virtues an only child does not learn so readily.

*Today:* Perhaps you are very courteous and gentle with strangers and friends but cross and pettish with your brothers and sisters at home. Resolve to be on your best manners at home where nothing can be too good for those who love you as only they do.

*Slogan:* Whatever brawls disturb the street, there should be peace at home;

Where brothers dwell and sisters meet, quarrels should never come.

## Practical Aids for the Teacher

**Editor's Note.** On these pages we shall present summaries of and quotations from recent articles and books on the practical problems of the classroom teacher and administrator.

A special invitation is extended to Catholic teachers, supervisors, pastors, and principals to contribute to these columns descriptive articles on methods of teaching or the interesting results from projects they have developed in their classrooms.

### "THE PLAY'S THE THING"

*Sister Josefta Maria, S.S.J., Ph.D.*

**Editor's Note.** We are glad to publish Sister Josefta Maria's paper because it contains a challenge. The abuse the paper is directed against should be considered at this time of year.

Yes, "the play's the thing to catch the conscience of the King," but it is far from being "the thing," when school efficiency is required. There are few places in our day where "plays" are required at the end of the school year, but there are some where they still are considered essential, and hence this paper.

To exploit the children for commercial purposes is an injustice not only to the children themselves, but to their teachers and the school. In the first place, positive injury is done to the children by expecting them to practice long hours in the hot, sultry June days, with examinations looming ahead. We live in a world becoming constantly more and more taxing to body and nerves, and if the proper amount of relaxation is not provided for pupils as well as teachers, the consequences cannot but be disastrous.

Of course "the play" being a parish affair, requires that every child appear on the stage. And oh! the irony of fate — too often does it happen that the child whose parents are the greatest benefactors to church and school has about as much histrionic ability as Pinocchio, while the black-eyed lass, whose parents are rarely seen in church or in the social activities of the parish, and whose contributions are conspicuous by their absence, can sing and dance like a fairy. To adjust such a situation would require in a principal or stage manager the wisdom of a Solomon.

In no well-conducted school system may rehearsals for plays take place during schooltime: so the difficulty arises, when shall the children be drilled for these letter-perfect plays? The only time available is after the school session; but then another obstacle presents itself; the pupils are fatigued, their interest after the first rehearsal wanes, they become fidgety, restless, troublesome, and questions of discipline arise. Yet the children are not to blame, for we have outraged their sense of justice, taking their leisure for work. Secondly, an

injustice is done to the teachers, who, after their long hours in the classroom, are required to teach, drill, and discipline the children during the boring, interminable rehearsals, while the thermometer steadily mounts and mounts. Now, most of us know that Sister teachers live by rule, so that, when "the play" engrosses their time after school, the duties of that special time, such as vocal prayer, meditation, spiritual reading, are perforce relegated to the evening, thus interfering with the next day's preparation.

I would not be considered averse to dramatics, but the elementary school is not the place for elaborate pageants or plays. Their proper place is the senior high school where dramatics are included in the extracurricular activities with proper time, coach, and all the accessories necessary for their adequate presentation. Here some of the pupils can write or adapt the plays; others may devise the costumes and stage settings in the art and home-economics periods; and hence there is brought about the 100-per-cent participation which has such an excellent socializing influence, and which incidentally insures a full cast of actors for rehearsals.

Neither do I disapprove of plays which arise spontaneously as the result of the work of the schoolroom. Such plays are valuable because they concentrate, in a social expression, the work of the school. The community is more interested, because parents know that their own children have had a share in the production; and the pupils are more interested, because they are working in groups in something which appeals to them, and for which they are responsible. Such dramatization furnishes a splendid medium for developing interest in school subjects. The tendency to express our thoughts and feelings not only in language but through gesture and bodily attitude is common to the race. The mind is ready and eager for the work, and the repetition demanded is given under concentrated attention. A real life situation is brought forth, and the more of life motives and actual life experiences we bring into the school, the better will be the results of education.

For the sake of all concerned, the audience included, let us hope that the day of "the play" is steadily passing away, as did our childhood swings when we let "the old cat die."

### SUGGESTIONS ON SCHOOL ROUTINE

*Brother Louis Joseph, S.C., M.A.*

1. Do not keep the children long after the hour of dismissal; it makes both the pupils and the teacher crabby; make room for the janitor.
2. Be accurate in making up daily attendance; let all your records be straight.
3. Plain and artistic writing desired on the blackboard; something new every day; do not fail to write down a thought for the day.

4. See that all the books are kept clean and neat; have them covered. Teach the children the value of tidiness.

5. Find out the cause of absence; this precaution will go far to check truancy.

6.. Mischievous and misery love company; do not allow two children to leave the class at the same time.

7. Safety first; become familiar with directions for fire drills.

8. Desks should be inspected daily; discipline or the lack of it is often seen inside desks.

9. Let your report cards show cleanliness and taste; no erasures.

10. Watch your pronunciation, articulation, and enunciation; good speech is an important asset in a teacher; speak kindly and do not carry a chip on your shoulder.

11. Have a regular inspection of children's appearance and shoes daily.

12. Watch the thermometer; keep the room at 70 degrees temperature.

13. Hold every pupil responsible for the cleanliness of the floor around his desk; allow no paper to be thrown on the floor, it shows the discipline of the class.

14. Visit other teachers' rooms; we learn both from contrasts and imitation.

15. If you want your pupils to be neat, tidy, and careful in their appearance, give the example.

16. Train for God and Country; look for the good of the children.

17. Call children by their first name if you can.

18. Teamwork is essential for the success of your school; cooperate with the other teachers.

19. Do not make too much of the bright boy; the dull child needs your care and your sympathy most.

20. Rise when a visitor enters; this is simple courtesy: it honors him and you.

21. Brighten your classroom with decorations and plants.

22. Make lists of difficult words in grammar, geography, history, and of spelling demons. Keep in convenient place for frequent reference.

23. Untidiness is depressing; have your classroom spick and span.

24. Allow no lingering in the building or around it after dismissal; give the pupils the use of the playground.

25. Do not encourage the coming of the pupils in the room before class takes up; no child ought to be left alone in the room.

26. Place the daily program conspicuously on the board.

27. See that the room is properly ventilated to prevent dullness and sleeping sickness!

28. Be uniformly courteous with other teachers; let the pupils see the effects of teamwork.

29. Learn as much as you can about your pupils: their personality, their home conditions, their private likes and dislikes. Many children, especially the motherless, crave a kindly word from sympathetic lips. If the teacher knew better the joyless background of many pupils, many an angry word would remain unspoken.

30. Plan your lessons carefully; what is your aim? This means appreciation and careful thinking.

31. Be neat and use small signs when marking written papers. Do not deface their work.

32. Some pupils will need special help; give it to them or have a brighter pupil do so.

33. Have a bulletin board for school use, school news, pictures, notices, important articles.

34. Telling and lecturing is not teaching; pupil activity is essential for the learning process; keep silent, let them talk the lesson out.

35. Cheerful manners in the classroom and around the school will make everybody friendly.

36. Be ingenious. Do not be the slave of one method.

### TEACHING ENGLISH COMPOSITION III. EXPOSITION

*Brother Prudent, F.S.C., B.A.*

Probably the most extensively used form of English is that which may be classed under the general head of exposition. It is this form that we find in the accounts of recent advances in science and industry, in the editorials of our newspapers, and in a large proportion of the speeches delivered from public platforms. How important it is, then, that the youth of today, who will be called upon to deal with matters concerning the general welfare tomorrow, should be well grounded in the principles of exposition!

As appears from the etymology of the word, exposition means making clear. It is evident that the action of making something clear may extend to a wide range of operations and ideas. We shall find it best, of course, to start with the explanation of simple things and then work up to matters more complex.

In introducing this kind of composition to a class, emphasis must be laid upon the necessity of clearness. The pupils can easily understand that if an explanation is not clear, it fails to accomplish its object. From the necessity of clearness the students will readily see the desirability of simplicity in language for this form of composition. After a discussion upon these points of clearness and simplicity of language, the pupils should study a model explanation of some simple process like covering a book. The teacher can direct the attention of the class to the two points mentioned above as they are exemplified in the passage. Then the pupils may be given some practice in oral or written exposition of similar processes, everybody being encouraged to take part in the discussion upon the merits of the work done.

After some time spent at this type of exposition, we may proceed to subjects of a more complicated nature. The problem, for example, of giving a clear and simple account of how the airplane flies requires careful and methodical handling. The necessity of good order in explaining such a process must be emphasized again. Another matter of importance is the employment of analogies to simplify explanation. Thus in an exposition of how a geyser spouts a parallel may be drawn between the pressure of steam imprisoned in the shaft and the force which causes the lid of a teakettle to rise from time to time. Similarly, the simpler figures of speech, such as the simile and the metaphor, may be utilized to make clear the nature of a process or the operation of a machine.

Just here it would be wise to remind the pupils that exposition does not allow the same latitude to the imagination as does narration or description. In doing narrative work a student may, for example, relate a whole series of thrilling personal experiences, drawn entirely from his imagination. But if, in attempting to explain the Aurora Borealis, let us say, he substitutes personal fancies for scientific facts, the result will be far from satisfactory. The student must be shown that it is useless for him to attempt an explanation of anything unless he has definite and certain knowledge concerning the matter in question.

With these points in mind, let us take as a subject, "Publishing a School Paper." Having proposed this topic to the pupils, the teacher discusses with them the various points to be treated and the order in which they should come. For such a subject as this the introductory paragraph is of great importance. It cannot be too strongly impressed upon the class that, in general, the first paragraph of an expository composition should deal with what the reader is supposed to know already about the subject, and should try to rouse his interest in obtaining further information on it. Thus, for the topic under consideration the logical introduction would take the form of some general references to the steadily increasing volume of school publications in recent years.

Coming to the explanation proper, the teacher discusses

the various stages of publishing a paper and the best order in which to place them. One good plan is to take the different members of the staff — editor-in-chief, literary editor, sports editor, business manager, etc. — and explain the duties of each one. The teacher can suggest analogies such as the parallel between the work of the editor-in-chief and that of the supervising principal in a large school.

Following this discussion and the drawing up of a model outline, the pupils are given a list of topics similar to the one dealt with previously. From this list each student selects a subject and makes out a written plan for an exposition of it. When the teacher has seen and approved the outline submitted, the pupil may go ahead with his first draft of the composition. The rest of the work is much the same as for similar practice in narration and description. In deciding the value of papers, however, the teacher will have to give special attention to clearness and good order. These points must be stressed also in the remarks he makes when he is handing out corrected compositions.

A more advanced type of exposition is that dealing with general topics, such as Patriotism, Unemployment, The Advantages of Education. The line of procedure here is essentially the same, but, of course, there is a much greater latitude in the method of treatment. The introductory paragraph should deal with general information on the subject and make an appeal to the reader's interest. If there are in the subject itself any words uncommon or ambiguous, the writer should, as soon as possible, give his interpretation of these. For the rest, the way in which the topic is treated depends mainly upon the extent of the writer's knowledge and upon the angle from which he decides to deal with the matter. All these points should be explained and exemplified by several good models. Then, after the teacher has helped the class to plan several subjects of this type, the pupils should be ready to draw up an outline and write an expository essay upon such a general topic. Earnest students will soon see the opportunities this work offers for the expression of individual viewpoint. In fact, as the teacher can easily show them, a carefully written exposition of this kind is one of the best exercises both for the organizing of acquired knowledge and for the expressing of it in a lucid and convincing manner.

#### A BANKING PROJECT

*Sister M. Fabian, B.A.*

Schools are often criticized because young people spend four years of high school without learning to do anything practical. The average graduate is completely lost when he meets everyday business problems. High-school students should obtain some first-hand knowledge of business procedure. With this in mind, the following project was planned. It was tried out in a senior arithmetic class in high school.

*Project:* To investigate the functions of a bank and to teach the principles upon which a bank is operated.

- I. What does a bank do?
  - A. Accept money on deposit.
    1. Checking accounts
      - a) Minimum balance required
    2. Savings accounts
      - a) Pass book
    3. Time deposits
      - a) Certificate of deposit
  - B. Lends money at interest
    1. Credits
    2. Call loans
    3. Time loans
    4. Collateral
  - C. Collects, purchases, and sells commercial paper
    1. Checks
    2. Notes
    3. Drafts
    4. Bonds

5. Bills of exchange
6. Bills of lading
7. Indorsement
- II. Different kinds of banks
  - A. National banks
    1. Part of capital invested in government bonds
    2. National-bank notes
    3. Government supervision
  - B. State banks
    1. Regulated by the state
  - C. Private banks
  - D. Savings banks
    1. Mutual
    2. Stock
    3. Postal savings banks
    4. School savings banks
  - E. Trust companies
- III. Requirements of U. S. Government for National Banks
  - A. Capital required
  - B. Investment in Government bonds
  - C. Issuance of bank notes
  - D. Double liability of stockholders
  - E. Uniform system of accounting
  - F. Government inspection
  - G. Bank reserves
  - H. Farm loans
- IV. Federal reserve banks
  - A. Number and location
  - B. Primary function
  - C. How capitalized?
  - D. How directed?
  - E. Federal Reserve Board
  - F. Dealings in commercial paper
  - G. Agricultural loans
- V. Canadian banking system
  - A. Banks chartered for ten-year period
  - B. Banking laws revised every decade
  - C. Redemption fund for bank notes
  - D. Canadian Bankers Association
  - E. Loans on farm stock and grain and storage
  - F. Central gold reserve
  - G. Requirements for a Government charter
  - H. No fixed bank reserve
  - I. Branch banks
  - J. School savings banks.

#### CHILD-HEALTH DAY

National Health Day plans are being made to celebrate jointly with May Day. This important combination is a result of the decisions made at the recent White House Conference on Child Health. Teachers may obtain helpful suggestions, plays, pageants, and music festivals in pamphlet form for a slight charge from the American Child Health Association, 450 Seventh Ave., N. Y.

#### A KINDERGARTEN CAUTION

In the November-December *Kindergarten-Primary Magazine*, Jennie B. Merrill cautions teachers against ruthless inhibition. "What if they do talk together sometimes in their anxiety to be heard?", says Miss Merrill. "The wise kindergarten playfully covers her ears with her hands and says, 'I cannot hear you all at once. Let us all listen to Eddie.'"

Miss Merrill also mentions the repressive influence of such a practice as writing on the blackboard, "No speaking in this room." And then there is a very necessary caution about punishment. She remarks that rarely is there need for more punishment than sitting alone for an hour though still kept busy. The teacher might say something like this: "We must all help John remember not to disturb anyone for we want to do our work well. I am sure John will soon be able to remember."



## MINIMAL SPELLING LIST

Pupils in the seventh grade are nearing the end of the period when children have time and inclination to study spelling. The following lists have been prepared from fifteen recognized scientific studies of adult and children's reading and spelling vocabularies. The 7A list includes 120 words, and the 7B list 78 words. Both the lists were prepared by the bureau of reference, research, and statistics of the New York City schools.

## Grade 7A

absolutely  
accomplish  
acquaintance  
admission  
advantage  
advertisement  
affect  
agreement  
alcohol  
ambition  
ammunition  
announce  
annual  
appearance  
application  
appointment  
appreciate  
approach  
arrangement  
artificial  
assure  
banquet  
benefit  
catalog  
celebration  
cemetery  
character  
commission  
compelled  
complaint  
confess  
consideration  
contrary  
curious  
customary  
decision  
department  
descend  
develop  
development

disappear  
disappoint  
earliest  
education  
employee  
engage  
equally  
establish  
examine  
excitement  
exhibit  
expensive  
annual  
feature  
generous  
illustrate  
immediate  
immense  
improvement  
insect  
interrupt  
introduce  
issue  
jewelry  
judgment  
junior  
knowledge  
literature  
magnificent  
majority  
native  
noble  
numerous  
occupied  
occur  
opportunity  
oppose  
orchestra  
ordinary  
organize  
original

pardon  
particularly  
planning  
policy  
popular  
preparation  
presence  
principle  
privilege  
probably  
proceed  
professor  
proposition  
provision  
quality  
refer  
regular  
reign  
relieve  
religious  
remedy  
represent  
resort  
retire  
satisfaction  
scarcely  
science  
secretary  
serious  
signature  
society  
struggle  
successful  
superintendent  
sympathy  
territory  
urge  
usually  
variety  
witness

ability  
acknowledge  
acquire  
additional  
administration  
announcement  
assembly  
association  
attraction  
candidate  
capacity  
certificate  
commercial  
committee  
compliment  
concerning  
considerable  
considerably  
continually  
convenience  
convenient  
corporation  
decoration  
difficulty  
discussion  
embroidery

## Grade 7B

entitle  
estimate  
experience  
explanation  
expression  
extreme  
fortunate  
frequent  
gymnasium  
independent  
influence  
institute  
investigation  
license  
literary  
marriage  
military  
missionary  
mortgage  
naturally  
objection  
opera  
organization  
patent  
pneumonia  
political

politics  
possession  
practical  
previous  
probable  
profession  
quantity  
realize  
reasonable  
recognize  
recommend  
recommendation  
reference  
reputation  
residence  
resident  
responsible  
rheumatism  
schedule  
similar  
tariff  
treasure  
university  
unpleasant  
various  
vicinity

## COMMEMORATE ENCYCLICAL

The Fortieth Anniversary of the publication of Pope Leo's *Encyclical on the Condition of Labor* should give Catholic high schools and colleges an opportunity for interesting assembly exercises. The *Encyclical* itself provides interesting material for classes in sociology, economics, and current events.

The formal celebration of the Anniversary will take place in Rome on May 13 to 17. National groups representing the countries of Europe and America will hold special commemorative meetings on May 13. A special Mass will be celebrated on May 14 at St. John Lateran after which a commemorative tablet will be unveiled at the monument of Pope Leo. On May 15, Pope Pius XI will celebrate Mass for the delegates and will receive them in audience. On May 16, individual national celebrations will take place in various parts of Rome, and on May 17, a solemn *Te Deum* will be sung in the Basilica of St. Mary Major. An American party under the leadership of Father R. A. McGowan, secretary of the Catholic Conference on Industrial Problems, will attend. Classes in economics will desire to share in this celebration.



A BLACKBOARD BORDER DESIGN DRAWN BY W. BEN HUNT

## CATHOLIC EDUCATION CONVENTION

The twenty-eighth annual convention of the National Catholic Educational Association will be held at Philadelphia, Pa., June 22-25, at the invitation of His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia.

## SUPERINTENDENT'S SECTION, N.C.E.A.

The Superintendent's Section of the National Catholic Educational Association will meet April 8 and 9, at Caldwell Hall, Catholic University, Washington, D. C. The general topic for discussion will be "The Diocesan Administration of Schools." The following program has been announced by Rev. Daniel F. Cunningham, Superintendent, Archdiocesan Schools, Chicago:

*Wednesday, April 8, 9:30 a.m.*

Opening of the Session, Rt. Rev. James H. Ryan, Ph.D., Rector, Catholic University, Washington, D. C.

Opening Address, Rev. Richard J. Quinlan, S.T.L., Chairman, Superintendent's Section, Boston.

The Office of Diocesan Superintendent of Schools—Its Possibilities and Limitations, Very Rev. Msgr. Joseph V. S. McClancy, LL.D., Diocesan Superintendent of Schools, Brooklyn.

The Superintendent and the Problem of Supervision of Instruction, Rev. Francis J. Bredestege, A.M., Cincinnati.

Diocesan Examinations—How Most Effectively Conducted and Evaluated, Rev. Felix N. Pitt, A.M., Louisville.

*Wednesday, April 8, 2:00 p.m.*

The Superintendent's Responsibility for the Professional Advancement of His Teachers, Very Rev. Msgr. Francis J. Macelwane, Toledo.

The Importance of Diocesan School Records—What Records Should be Kept? What Information Should be Incorporated in the Superintendent's Annual Report, Rev. Paul E. Campbell, LL.D., Pittsburgh, Pa.

*Thursday, April 9, 9:30 a.m.*

The Relation of the Superintendent to the Diocesan High School, Rt. Rev. John J. Bonner, S.T.D., Philadelphia.

The Superintendent's Part in the Formulation of the Curriculum for the Catholic Elementary School, Rev. John M. Wolfe, S.T.D., Ph.D., Dubuque.

*Thursday, April 9, 2:00 p.m.*

The Preparation of the Priest for the Office of Diocesan Superintendent of Schools, Rev. George Johnson, Ph. D., Catholic University of America.

The Superintendent's Relations to Public Authorities and the Officials in the Public-School System, Rev. William R. Kelly, New York City.

Each paper will be followed by a general discussion, participated in by all present.

CATHOLIC EDUCATIONAL ASSOCIATION  
OF PENNSYLVANIA

Twelfth Annual Convention  
Pittsburgh, April 24-25

*Friday, April 24, Morning Session*

9:00 Holy Mass and Sermon.

10:45 Paper. The Place of the Library in the Catholic High School and College—A Sister from Pittsburgh.

11:30 Appointment of Committees and Registration.

12:00 Recess and Luncheon.

*Friday, Afternoon Session*

1:30 Paper. Why Stress Physical Education?—Rev. Joseph Butler, O.S.F.S., Philadelphia.

Discussion: Rev. F. S. Feeser, S.T.D., Harrisburg.

A Sister from Pittsburgh.

Brother G. Lucian, F.S.C., Scranton.

2:30 Paper. How to Develop Parental Cooperation—Sister M. Zygmunt, Reading.

Discussion: Sister Miriam Grace, Altoona.

A Sister from Danville.

Sister M. Pierre, S.M., Philadelphia.

3:30 Paper. A Study of Religion in Pennsylvania Catholic High Schools—Rt. Rev. Wm. P. McNally, Ph.D., Philadelphia.

Discussion: Rev. Harold Kellar, A.M., Harrisburg.

A Benedictine Father, Beatty.

Rev. Frederick Nastvogel, C.S.S.R., North East.

4:30 Recess and Meeting of Committees.

*Saturday, April 25, Departmental Meetings*  
**College Section**

9:00 The Future of the Liberal Arts College—Rev. Eugene A. Mausch, O.S.A., Villanova.

Discussion: A Sister of St. Joseph, Mt. St. Joseph's College.

Sister M. Loretta, S.M., M.A., Misericordia College, Dallas.

Mother M. Cleophas, S.H.C.J., Rosemont College.

10:00 Paper. The Type of Scholarship Demanded of the College English Teacher—Sister M. Caritas, I.H.M., Marywood College.

Discussion: Sister M. Phillipa, S.M., M.A., Mercyhurst College.

A Sister of Charity, Seton Hill, Greensburg.

Sister M. Clemenza, S.S.J., Ph.D., Villa Marie, Erie.

**High-School Section**

9:00 Paper. The Need for Greater Uniformity in Teaching and Practice in Our High Schools and How it May be secured—Rev. Leo D. Burns, D.D., Philadelphia.

Discussion: Sister M. Hilarion, O.S.F., Philadelphia.

Sister M. Paulita, S.C.C., Philadelphia.

Brother F. Azarias, F.S.C., A.M., Pittsburgh.

10:00 Paper. The Teaching of History in the High School.

a) The Content of the Course—Rev. Brother Gregory, Pittsburgh.

b) Qualifications of the Teacher—Sister M. Zita, O.S.B., M.A., Erie.

c) The Method—Sister M. Vivian, Johnstown.

11:00 The Teaching of Science in the High School.

a) The Content of the Course. Sister M. Infanta, O.S.F., Philadelphia.

b) The Qualifications of the Teacher. Sr. M. Annunziata, S.M., M.A., Wilkes-Barre.

c) The Method. A Pittsburgh Sister.

**The Supervisors' Section**

11:00 Paper. The Development and Retention of Good Primary Teachers—Mother M. St. James, S.H.C.J., Philadelphia.

Discussion: Pittsburgh Supervisors.

Scranton Supervisors.

Sister M. Constance, Cresson, Pa.

Harrisburg Supervisors.

**The Elementary-School Section**

9:00 Paper. An Adequate Training in English for the Grade Teachers—Mr. M. J. Relihan, I.H.M., A.B.

Discussion: Sister M. Rosemary, Pittston.

Sister Clare Joseph, S.S.J., Philadelphia.

A Harrisburg Sister.

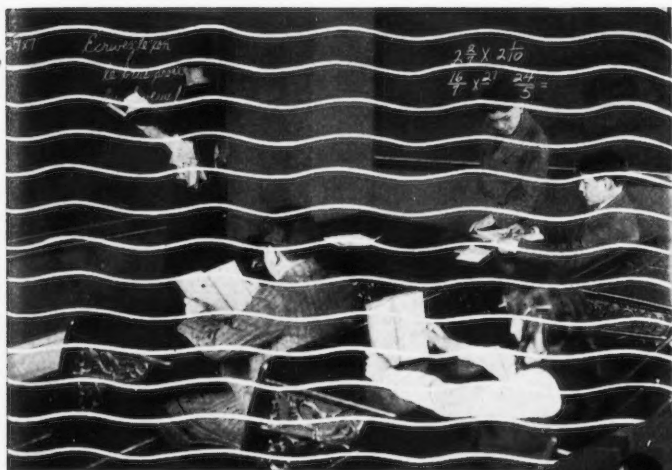
10:00 Paper. The Content of the Curriculum of the Seventh and Eighth Grades—Sister Anna Maria, S.S.J., M.A., Erie.

Discussion: Sister Mary George, I.H.M., Hollidaysburg.

A Pittsburgh Sister.

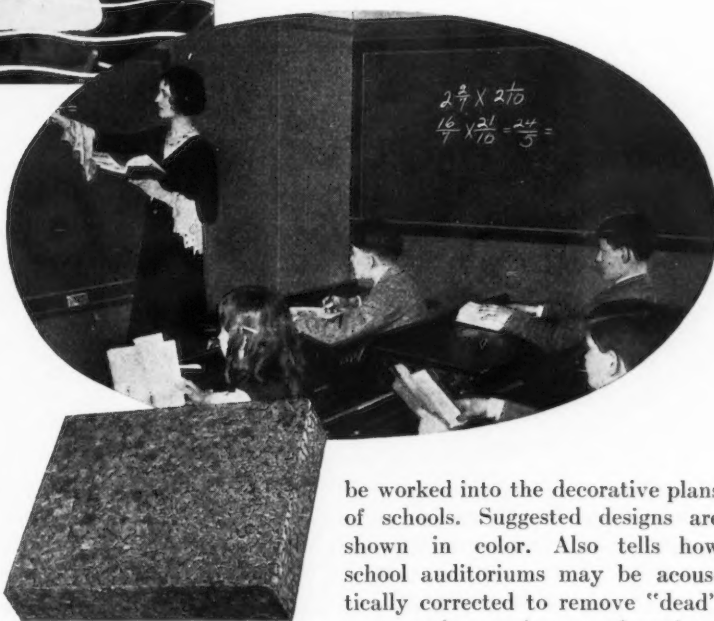
Sister M. Dorothy, O.S.B., M.A., St. Mary's.

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## Personal News of Catholic Educators

¶ REV. GERALD P. SCANLAN, assistant pastor of Holy Angels Church, Chicago, Ill., has been appointed to succeed the late Rev. R. J. Ashenden as Archdiocesan Director of the Catholic Youth Organization by His Eminence, George Cardinal Mundelein.

¶ FATHER ASHENDEN, who had been in charge of the Catholic youth movement in the Chicago archdiocese for the past five years, was returning from a scout conference on February 10 when his automobile was struck by another. The accident was fatal, and all the scouts throughout Chicago mourned his loss. All scout officials, executives, and scoutmasters attended his funeral in a body at the Cathedral of the Holy Name on Saturday, February 14.

¶ GOVERNOR HUEY P. LONG, of Louisiana, recently received the honorary degree, doctor of laws, from Loyola University, New Orleans. The award was presented to the governor by Rev. J. D. Foulkes, S.J., regent of the Loyola Law School and was conferred by Rev. F. D. Sullivan, S.J., president of the university.

¶ REV. WILLIAM J. AGNEW, S.J., president of Creighton University, Omaha, Nebr., died at Rochester, Minn., on February 13. Father Agnew had held many executive positions, among them the editorship of *The Queen's Work*, lecturer of the N.C.W.C., president of Loyola University, Chicago, from 1921 to 1927, and finally, since 1928, the presidency at Creighton University.

¶ RT. REV. M. F. FALLON, bishop of London, Ont., died at his episcopal residence on February 22, at the age of 64. Bishop Fallon's greatest work was done in the interests of education. Through an extensive building program, his diocese became a center for Catholic education. During his episcopacy, he had raised to the priesthood more than 75 young men, who are now serving in his diocese.

¶ REV. MOTHER M. KILIAN, superior general of the Sisters of the Third Order of St. Francis, died at St. Agnes Hospital, Philadelphia, Pa., the latter part of January. Previous to her final appointment, Mother Kilian had conducted schools in Oregon, Washington, and Wyoming. She had also been provincial of the western province of her order.

¶ REV. HENRY GABRIEL, S.J., for several years professor of Hebrew at Mt. St. Michael's, Washington, will be director of courses in that subject recently added to the curriculum of the University of San Francisco.

¶ SISTER ROSE DE LIMA, professor of political science at the College of St. Elizabeth, Convent Station, N. J., has been appointed to the Committee on International Law and Organization by the Catholic Association for International Peace, Washington, D. C. Sister Rose de Lima was awarded her Ph.D. degree by Fordham University, New York.

¶ REV. JAMES O'NEIL was recently appointed chaplain of St. Catherine's Military School for Boys, Anaheim, Calif., conducted by the Dominican Sisters.

¶ GEORGE FRANCIS DONOVAN has been appointed president of Webster College for Women, Webster Groves, Mo. At present, Mr. Donovan is a member of the history department at St. Louis University, from which institution he will receive his Ph.D. degree in June. He will assume his new duties in September. In addition to teaching at St. Louis, Mr. Donovan has been on the staff of Rockhurst College, Kansas City, Mo., and Creighton University, Omaha, Nebr. Webster College is conducted by Sisters of Loretto at the Foot of the Cross.

¶ REV. BART. A. MURTAUGH, of Holdenville, Okla., addressed the Religious Education group of the Oklahoma Educational Association on February 7, at Oklahoma City, Okla. After his talk, Father Murtaugh answered questions regarding phases of Catholic education.

¶ GEORGE R. GRIFFIN, instructor in Latin at Marquette University, Milwaukee, has been appointed assistant dean of men. In his new position, Mr. Griffin will exercise supervision over housing conditions for students.

¶ MOTHER M. COLETTA, formerly mother general of the Franciscan Order, at Dubuque, Iowa, died at Mount St. Francis, Dubuque, on February 4, after 54 years of religious life.

¶ MOTHER MARTINA SPALDING, R.S.C.J., recently celebrated her golden jubilee as a religious of the Sacred Heart at Sacred Heart Academy, St. Louis, Mo. Mother Spalding, now 85 years of age, is the niece of an archbishop, sister of a bishop, and related to other clergy in the Spalding and Lancaster families.

¶ REV. JOHN A. MCHUGH, S.J., noted educator and recently pastor of St. Joseph's Church, Seattle, Wash., has been appointed president of Seattle College. Father McHugh had also held the presidency of Gonzaga University, Spokane, Wash., before coming to Seattle.

¶ DEAN MARIE JOSE, of the College of St. Elizabeth, Convent Station, N. J., recently attended the annual convention of the National Association of Deans of Women, held in Detroit, Mich. Sister Kathleen, head of the department of education at the college, accompanied her.

¶ VERY REV. CORNELIUS J. MCCOY, S.J., president of the University of Santa Clara, has received an acknowledgment from the King of Spain, Alfonso XIII, thanking the university for the dedication of *The Redwood*, student annual, in his honor. The dedication was in recognition and appreciation of the present king's gift of a bell for the Mission Santa Clara; the former one, a gift of Alfonso's great-grandfather, had hung in the Mission for more than a century until destroyed by fire.

¶ VERY REV. J. W. MAGUIRE, C.S.V., president of St. Viator College, Bourbonnais, Ill., a leading authority on sociology, is giving a series of broadcast lectures on "The Catholic Church and Labor," each Sunday afternoon, from 3:30 to 4:00, over WCFL, Chicago. The lectures, which began on February 22, will continue for the next three months.

¶ REV. HUBERT F. BROCKMAN, S.J., president of Xavier University, Cincinnati, Ohio, since 1923, died in Good Samaritan Hospital there, on February 12, at the age of 52 years. Marquette University, Milwaukee, Wis., awarded Father Brockman the honorary degree, doctor of laws, in 1923. In addition to his last position, he had taught at Creighton University, Campion College, and Loyola Hall.

¶ REV. GEORGE R. KISTER, S.J., formerly dean of the College of Liberal Arts and recently director of the summer school at Xavier University, Cincinnati, Ohio, has been appointed acting rector, with the implied authority of acting president, at the university. Father Kister has been a member of the faculties of Marquette University, Milwaukee, and Loyola University, Chicago; dean of St. Mary's College, St. Mary's, Kans., and president of Campion College, Prairie du Chien, Wis.

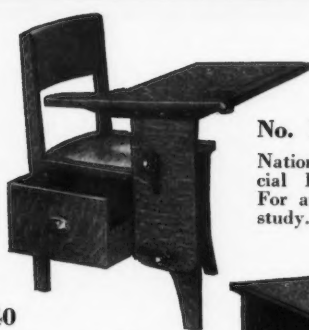
¶ SISTER MARY LOYOLA, professor of modern history in Holy Names College, recently delivered a critical historical address to the assembled members of the Pacific Coast branch of the American Historical Association, meeting at Los Angeles. This was the first time in the history of the association that a Catholic Nun had addressed members.

¶ VERY REV. RUDOLPH J. EICHORN, S.J., president of Canisius College, Buffalo, N. Y., is a member of a committee formed by the Buffalo Educational Council to sponsor a series of educational programs to be broadcast over WBEN. Leading educators and social-service workers in that city will offer phases of history, racial, family, and child development, literary discussions, debates, and others.

¶ GILBERT K. CHESTERTON will give a lecture in San Francisco, Calif., on May 3, for the benefit of the Paulist Circulating Library, on "The Ignorance of the Educated."



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dividual Flat  
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lustrated with  
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tal Desk—Form  
fitting back and  
seat.



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National Ped-  
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Arm Chair—  
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form fitting  
curved back.

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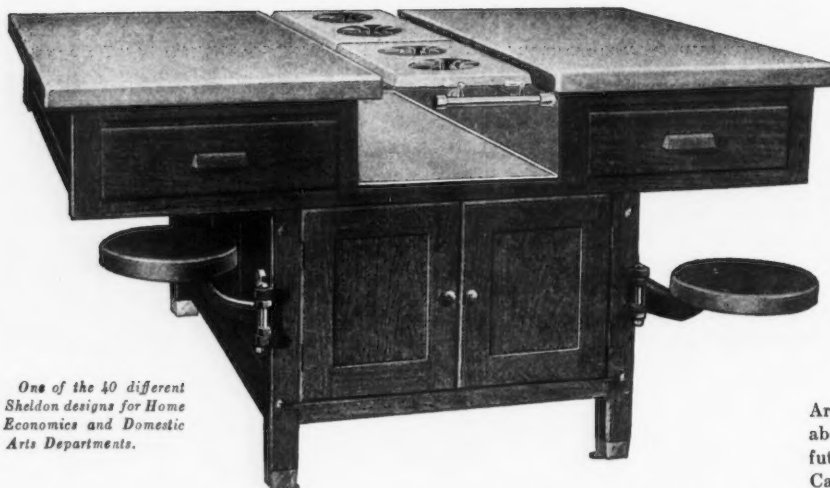
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#### CHICAGO ARCHDIOCESAN SCHOOL REPORT

Parochial schools of the Archdiocese of Chicago have just completed a highly successful year, with increased enrollment in most cases, according to figures contained in the annual report for the year 1929-30, submitted by Rev. Daniel F. Cunningham, superintendent. Father Cunningham, in his report, ascribes increased enrollment to the generosity and zeal of pastors, priests, brothers, and Sisters who have made up the financial debt of those unable to pay tuition, consequently insuring their continued attendance.

By comparison with the public schools of the city, a favorable condition is shown. First grades in the public system showed a marked decrease while those of the parochial system remained practically the same, with the slight decrease of 50 pupils. This loss, however, was more than compensated by an increased attendance of 515 pupils in parochial kindergartens. All other grades showed corresponding increases, with few exceptions. During the year, seven new elementary schools were opened, in addition to the new high school for boys on the far west side, Fenwick High, and the fifteen-story Mundelein College for girls, on the north side.

Graduation figures have also increased, according to the archdiocesan report. In June, 1930, 15,744 pupils were graduated, an increase of 756 over the previous year; of this number, 6,523 entered Catholic high schools.

Community supervisors and the superintendent gave particular supervisory attention to religion, geography, and arithmetic, during the year, and plan the reorganization of the diocesan course of study in these subjects. Complete revision of arithmetic was accomplished, and the resultant change will be utilized during 1931. Scrutiny of procedures in religion and geography will be continued for another year, before final methods are proposed. A safety education program was carried on successfully in all archdiocesan schools

during 1930. Safety posters depicting lessons were conspicuously displayed, and all participated in the annual Health and Educational Exhibit with artwork, demonstrations, and plays. The fact that no serious loss of property or human life occurred in any parochial school of the system for some time is ascribed to the holding of regular fire drills and strict abidance with fire-inspection regulations.

Music is the chief extracurricular activity. Forty-three school bands took part in the annual contest of the Chicago School Band Association at the Auditorium. The year 1931, however, promises greater accomplishment in this field. Because of the great increase in bands, the parochial schools of the archdiocese will no longer compete in the Chicago schools contest, but all future competition will be sponsored directly by the Archdiocese of Chicago School Board and will be held under that auspice.

Through donations to mission work during 1929-30, the sum of \$43,063.55 was raised for the Propagation of the Faith; an increase of \$7,393 over the amount of the previous year.

There are 387 elementary schools in the archdiocese, with 182,585 enrolled and 4,309 teachers; 66 secondary schools, with total enrollment of 18,665 and staff of 1,080; 7 colleges and universities, with 13,684 students and 862 professors. This makes a grand total of 6,251 teachers with 214,934 under their care to receive a Catholic education.

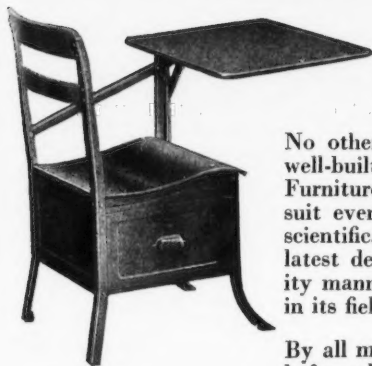
#### A YOUNG SHAKESPEARE

Children are often quite apt in selecting descriptive words or phrases to supply the lack of a stereotyped vocabulary. Little Jimmie who was in the kindergarten while trying to describe a little girl's curly hair said: "When she puts on her bonnet, her hair just *leaks* out all around it."



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### CATHOLIC RURAL-LIFE CONFERENCE ISSUES 1931 MANUAL ON RELIGIOUS VACATION SCHOOLS

Religious vacation schools during the past few years have spread to all parts of the country. They have proved their worth as an instrument of effective religious education for Catholic children who attend the public schools, and priests throughout the United States have eagerly adopted this project sponsored by the Rural Life Conference. The Conference last year published a manual for religious vacation schools which contained a tentative outline of study for different sections of the elementary and high schools together with numerous suggestions regarding the organization and administration of the vacation school.

The Vacation School Manual for 1931 is now in the press and will be available for distribution about the middle of March. The Manual contains a foreword by Rt. Rev. Edwin V. O'Hara, Bishop of Great Falls, Montana, to whom it is dedicated. It contains additional sections of the course of study in religion which is being prepared for use in vacation schools. Included in the Manual are definite and practical suggestions both for diocesan administration of the vacation school and for local management by the pastor. Sections on recreation, health training, visual education, the Confraternity of Christian Doctrine, and religious correspondence courses which will prove valuable in building up a well-rounded and balanced program in vacation schools.

The Committee in charge of the 1931 edition of the Manual have spared no effort to make it a serviceable handbook for all those who are in any way concerned with vacation schools and cherishes the hope that the 1931 edition will prove as helpful as that of 1930. The Catholic Rural Life Conference plans another edition of the Manual in 1932 with further important additions to the course of study and a new body of suggestions based on further experience in the schools this summer.

Rev. Leon A. McNeill, diocesan superintendent of schools, Wichita, Kans., has been looking after editorial work on the 1931 Manual.

### OF INTEREST TO THE BUYER New Products and Catalogs. News of the School Business World

#### SUPPLEMENT TO FILM DIRECTORY

The Victor Animatograph Corporation, Davenport, Iowa, has just issued a brief supplement to the second edition of its Directory of Film Sources. The Victor company states that the supplement has been made necessary by the very rapid development within the past few weeks of the market for nontheatrical "talkies." The supplement contains a list of sources of 16 mm. films with sound-on-disk, and also a list of titles of many available films. The supplement, as well as the main list, will be sent free of charge upon request.

#### FOREST AND GAME FILMS

Three new educational films are available to schools, through the courtesy of the U. S. Department of Agriculture. "Forest Fires or Game?" the story of quail, wild ducks, moose, elk, deer, and others, also various kinds of fish, in their native habitat, is the first of these films, sponsored and arranged by the Forest Service. "How Forests Serve" is the title of the second which describes work in the woods, mills, factories, and building. "Unburned Woodlands," the third, points out homes for birds, game, and other wild life. All three are one-reel films and may be borrowed, without charge, other than the cost of transportation, by applying for bookings to the Office of Motion Pictures, U. S. Department of Agriculture, Washington, D. C.

## New Books and Publications

### The Rhythm of the Redman

By Julia M. Buttrey. Cloth, price, \$5. A. S. Barnes and Company, New York, N. Y.

### Growing Straight

By Maud Smith Williams. Cloth, price, \$2. A. S. Barnes and Company, New York, N. Y.

Few, if any, books on physical education have been read by the writer with greater interest and enjoyment than two volumes recently published. They seem to be worthy of being brought to the attention of the readers of this JOURNAL.

The first, entitled *The Rhythm of the Redman*, is a beautiful book, well printed and well illustrated by the famous naturalist and artist, Ernest Thompson Seton. Much of its contents is new and very valuable for those who desire to inform themselves about Indian rhythmic art, expression, and culture. The gathering of the material required many years of research and of life among the Indians. Teachers will find the book a distinct contribution to education that can be utilized in many ways.

The other volume, *Growing Straight*, is much more than a treatise on posture and calisthenics. It is a novel system of physical culture with mental control based on the best that is found in the Indian character. Notwithstanding this, it is simple and should be capable of execution. Of equal importance is the description of Indian life and morals given in the first part. It constitutes a valuable chapter on the ethics of our aborigines. Some of the habits remind us strongly of Catholic practices and do show that the human soul is by nature Christian. As an illustration—picked at random—the following may serve.

"The Indian has a way of going over each event of the day, mentally, just before dropping off to sleep. . . . He is frequently able to revert effect to its cause. . . . It is a splendid idea, for, by correcting the thoughts and behavior, by acknowledging the mistakes of the day . . . there is brought about a natural steady growth and improvement. . . . A marvelous effect upon the building of character." No reader will fail to be reminded of our examination of conscience or particular examen. Proofs for the existence of God, the value of virtues and the dependency of man upon a Creator abound and might be profitably utilized for illustrating and impressing religious lessons.

These two books complement each other, insofar as they present the mental and social life of the Indian in their most beautiful phases. Hence, the reading of the books is a delight and their perusal is recommended to teachers, educators, ethnologists, and all who love Indian lore and ceremonies. They are truly, as one of the authors says, "A legacy of the Redman to the White Race."

### Naturalists' Diary

By William G. Vinal. Leather; price, \$1.50. The Slingerland-Comstock Company, Ithaca, N. Y.

One need not be a naturalist to appreciate the practical knowledge contained in this pocket-size, loose-leaf notebook. Facts and suggestions for every day in the year, printed at the top of each page, are equally suitable project material for history, geography, botany, or general-science classes, or just as a collection of interesting notes gathered during each day of the year.

### Boyleader's Primer

By Kilian J. Hennrich, O.M.Cap., M.A. Cloth, 240 pages. Price, \$2. Bruce Publishing Company, Milwaukee, Wis.

This is a book on modern boy work. The author, who is the director of the Catholic Boy's Brigade, of the United States, has written a number of books dealing with boy guidance and the problems of youth. The present volume goes thoroughly into boy leadership, boy work, and the many things that go into the subject of organized play. With a surprising comprehensiveness the author not only deals with the factors that make for leadership, but enters upon all the phases of group organization, program making, and homemade equipment.

There are instructive chapters on the custodian, recorder, inspector, educator, health worker, nurse, disciplinarian, campmaster, guide, coach, and the like. In fact, the text gives information on the function of the song leader, story-teller, craftsman, debater, swimming instructor, executive, counselor, and the like. Furthermore, every essential function and factor which enters into the organization and operation of the boy units is adequately treated.

Those concerned in the boy problem will find this book a reliable guide toward instituting an effective organization and rearing proper leadership therefore.

### Washburne Individual Arithmetics. Books I-XII

By Carleton Washburne, with cooperation of the Winnetka school system. Paper. Price, approximately, 40 cents each. World Book Co., Yonkers-on-Hudson, N. Y.

Diagnostic testing and remedial practice are significant features

of this arithmetic series, covering work for grades one through six, and written by the originator of the Winnetka Plan. Though evidently planned for individual instruction, these arithmetics are well adapted for regular classroom use. Every problem is clear and demands no lengthy explanation on the teacher's part. With these for texts, pupils can learn by themselves and practice uninterruptedly at their own rate of speed. Teaching of arithmetic, from first grade with simple addition to sixth grade and decimals, is wonderfully facilitated. Each step in working problems is explained; then the problems are stated, followed by correct answers on another page. All combinations of addition and subtraction are mastered in books 1 and 2, for first grade; measurements of length and simple multiplication comprise books 3 and 4, for second grade. Short division and advanced subtraction are problems in books 5 and 6, for third grade; while fourth-grade work, books 7 and 8, consists of long division and measurement. Books 9 and 10, for fifth grade, contain addition, subtraction, multiplication, and division of fractions. Addition, subtraction, multiplication, and division of decimals complete the work for sixth grade, contained in books 11 and 12.

In addition to the texts themselves, there are a teacher's manual, key for test books, test book, and correction book, to accompany the series. The test book diagnoses difficulties, which, through the key, are overcome with special practice in the correction book.

### Fact and Story Readers

By Henry Suzzalo, George Freeland, Margaret McLaughlin, and Ada Skinner. Cloth, illustrated. American Book Company, New York.

Both primer and first reader are divided into three parts: at home, work and play, and stories. Many important life lessons, such as safety traffic signals, are learned through these stories. The second reader contains interesting tales of foreign lands, including Holland, Russia, and others, in addition to those of our own country. Stories of the Indians in early America and historical tales of our country comprise the greater portion of the third reader. Tasks consist of answering a series of questions and dramatization. Common experiences and activities of childhood are the bases of all reading material, while vocabulary is carefully graded. The accompanying teachers' manuals present daily lesson plans, worked out in detail.

### Collection Doubleday-Doran

French readers of noted authors. Cloth. Doubleday, Doran and Company, Inc., Garden City, N. Y.

This pocket-sized collection includes *Les Oberlé*, by René Bazin; *Ramuntcho*, by Pierre Loti; Molière's *L'Avare* and *Le Bourgeois Gentilhomme*; *Le Voyage de M. Perrichon* and *La Poudre aux Yeux*, by Labiche et Martin; and *Contes Choisis* of Guy de Maupassant.

Each volume contains a frontispiece portrait of the author, a sketch of his life, footnotes, exercises based on the text, and a selected French-English vocabulary. These books will make excellent texts for class translation work or outside reading assignments.

### English Composition

By May McKittrick and Marietta H. West. 608 pp. Illustrated. \$1.44. American Book Company, Chicago.

This book is comprehensive, practical, and inspirational. The contents are organized into four semester units of high-school work. All phases of writing—sentence structure, paragraphs, spelling, narration, description, letters, news writing, exposition, book review, argumentation—have been carefully explained. Each unit contains a small amount of work on grammar, punctuation, reading, and exercises, with a gradual progression from simpler to more difficult problems. An appendix contains the rules for all parts of speech, punctuation, capitalization, and additional exercises.

Simplicity is the keynote of this book, from both pupil and teacher standpoint. All work is separated into logical divisions, with adequate exercises for each. There are 93 lessons devoted to mechanical aspects of composition, such as criteria for good book reviews, while 117 lessons contain practical and direct application to written work.

### Play-Making and Plays

By John Merrill and Martha Fleming. 579 pp. Illustrated. \$2.60. Macmillan Co., New York.

This guidebook is a comprehensive and valuable contribution to dramatics in the elementary or secondary schools. Fifty-five actual photographs illustrated every conceivable type of stage setting, from medieval to modernistic, cloister to florist shop. The book considers drama under four divisions. Part I, the dramatic impulse, treats of the work of children, suitable vehicles for them, and results to be obtained. Part II, the educative use of the dramatic impulse, describes sources of drama, production of plays, drama courses, and the school theater. Part III is devoted to notes on, and illustrations of, original play-making. A bibliography. Part IV, concludes the volume with a brief description of success-

(Continued on page 28A)



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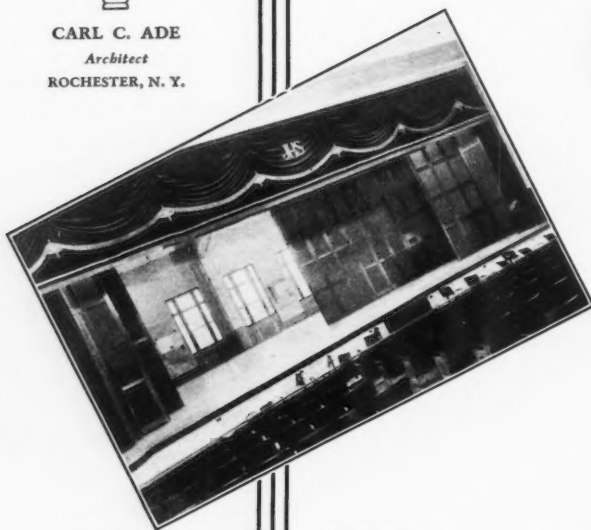
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(Continued from page 26A)

ful plays to be produced for parties, exercises, or class performance, related books, and valuable periodicals on theater art. This book will solve any stage problem from selection to production and should prove indispensable to every teacher of public speaking, dramatic art, or extracurricular activity in drama.

### St. Joseph's Hymnal. Revised Edition

Combined with prayer book. By Rev. Joseph Wolf. 377 pp. 75 cents. Organ accompaniment, \$3.50. J. P. Daleiden Co., Chicago.

Hymns in English, Latin, and Gregorian Chant are included in this revised hymnal of standard melodies. Most texts, however, are of the author's own creation. Sufficient hymns for the entire ecclesiastical year, in addition to those of Gregorian Masses, Requiem, Benediction, and Vespers, are contained here. *St. Joseph's Hymnal* is intended for universal use in church and school, for congregational singing, and choirs.

In the organ accompaniment, hymns are preceded by a short prelude and end with a postlude. Simplified marking and large-type notes make all hymns quickly available.

### Little Songs for Little Voices

By Geraldine M. Ryan. Paper, 32 pp. 75 cents. Beckley-Cardy Co., Chicago.

This collection of original songs and music for children of kindergarten and primary grades contains all the old favorites as well as many new ones that will prove so. A glance at the classified index will give an idea of its completeness and adaptability—bird, flower, and doll songs; Christmas and Thanksgiving songs; evening and morning songs; nature songs, play songs, and songs of the season. The music that accompanies the verses is simple and written in exact time. Children will love the little songs, while their author is to be congratulated upon the excellent correlation of her original verse with original music. The dainty little lullaby, closing the booklet, will undoubtedly be everyone's favorite.

### The Catholic Church and Bolshevism

By Rev. John A. McClorey, S.J. Cloth, 110 pages. Price, \$1. B. Herder Book Co., St. Louis, Mo.

In this work, Father McClorey analyzes the causes leading to Communistic and Bolshevistic movements in this country. He presents impartially the indictments made by the poor against the rich, and vice versa. He analyzes the labor problem, the influence

of machinery on the economic situation, state intervention, the doctrines of socialism, criticizing them all in the light of Christian principles. Finally, he proposes Christian charity, as the solution of all the problems of society.

The book has little value as a text, but has some worth for one who wishes a brief, popular treatment of the subject. The title *The Catholic Church and Bolshevism*, is not especially well chosen.

### Chalk Talks, Part III, Section A

Teaching Catechism Graphically. By Jerome F. O'Connor, S.J., and William Hayden, S.J. Paper. Queen's Work Press, St. Louis, Mo.

Interesting and simple explanations through pictures are given of such important religious subjects as Confession, good and bad; sin, mortal and venial, its punishment; indulgences; Holy Eucharist, Mass, extrinsic and intrinsic elements; lateness at Mass; fasting for Holy Communion; Holy Orders, Extreme Unction, and Matrimony. The treatment of five sacraments is modern in every detail. In matrimony, the questions of divorce and mixed marriage are shown with all their dangers to faith. Teaching so directed and given enables the student to guide his daily life and all its acts in accordance with religious principles.

### My Educational Guidebook

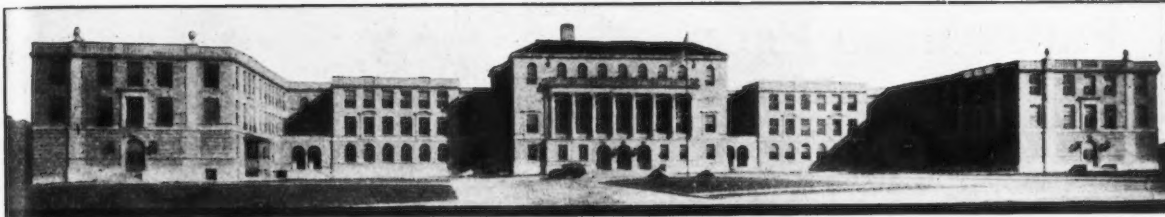
By Robert H. Rodgers and Harry S. Belman. Paper, 24 pp. 20 cents. Bruce Publishing Co., Milwaukee.

The importance of selecting a definite educational program best suited to individual needs and attainment is emphasized in this student manual for junior and senior high schools. Outlines are simply constructed, necessitating a minimum of detail work, and actively guide the student, step by step, to educational decisions. This practicality does not end with mere career information, however, but includes all possible phases of extracurricular activities; even avocational preferences are discovered and fostered. In addition to special pages for educational, vocational, and avocational material, there is one page exclusively for the school adviser and another for the parents or guardian.

The student will want to keep and review often the valuable information he has gathered in his guidebook. Bringing this important and necessary information within his comprehension, through his own written effort, is bound to afford results in life that will be of lasting value.

(Continued on page 30A)

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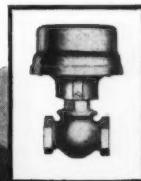
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